

JEREMIAH.

INTRODUCTION.

1. JEREMIAH was by birth a priest, and dwelt at Anathoth, a village in the tribe of Benjamin, about three miles north of Jerusalem. The name is not found till the time of David, when, however, it seems to have become common (see 1 Chr. xii. 4, 10, 13), and most probably it signifies *Jehovah shall exalt*.

It is a subject of dispute whether or not Hilkiyah, the father of Jeremiah, was the High Priest of that name, who found the Book of the Law in the Temple (2 K. xxii. 8). It is at least possible that he was. The more than ordinary respect felt for the prophet by Jehoiakim and Zedekiah, and other reasons support the supposition that Jeremiah was a man of high birth.

His call to the prophetic office came in the thirteenth year of Josiah. It was a time when danger was once again gathering round the little kingdom of Judah, and to Jeremiah was assigned a more directly political position than to any other of "the goodly fellowship of the prophets;" as both the symbols shewn to him and the very words of his institution prove. If we glance back at the previous history, we find that the destruction of Sennacherib's army in the fourteenth year of Hezekiah (B.C. 693), though it had not freed the land from predatory incursions, had nevertheless put an end to all

serious designs on the part of the Assyrians to reduce it to the same condition as that to which Salmaneser had reduced Samaria. The danger of Judæa really rose from Egypt on the one hand and Babylon on the other. In Egypt Psammetichus put an end to the subdivision of the country, and made himself sole master in the seventeenth year of Assurbanipal (B.C. 649), being the twenty-fourth of Manasseh. As he reigned for fifty-four years he was—during the last eighteen or nineteen years of his life—contemporary with Josiah, but it was his successor Necho who slew Josiah at Megiddo. Meanwhile as Egypt grew in strength so Nineveh declined, partly from the effects of the Scythian invasion, but still more from the growing power of the Medes, and from Babylon having achieved its independence. Two years after the battle of Megiddo, Nineveh fell before a combined attack of the Medes under Cyaxares and the Babylonians under Nabopalassar. But Nabopalassar does not seem to have been otherwise a warlike king, and Egypt remained the dominant power till the fourth year of Jehoiakim. In that year, B.C. 586 according to the cylinders, Nebuchadnezzar defeated Necho at Carchemish. Having peaceably succeeded his father he returned to Judæa, and Jehoiakim became his vassal. After

three years of servitude Jehoiakim rebelled (2 K. xxiv. 1), and died. Three months afterwards his son Jehoiachin, the queen-mother, and a large number of nobles and artificers, were carried captive to Babylon.

The growth of Egypt into a first-rate power under Psammetichus (ii 18, 36), raised the question of a close alliance with him. The youthful Jeremiah gave his voice against it. Josiah recognised that voice as inspired, and obeyed. His obedience cost him his life at Megiddo; but four years later Necho was defeated by Nebuchadnezzar at Carchemish. On that day the fate of the Jewish nation was decided, and the primary object of Jeremiah's mission then ceased.

The ministry of Jeremiah really belonged to the last eighteen years of Josiah's reign. Judah's probation was then going on, her salvation still possible; though each year Judah's guilt became heavier, her condemnation more certain. But to the eye of man her punishment seemed more remote than ever. Jehoiakim was the willing vassal of Egypt, the supreme power. No wonder that, being an irreligious man, he scorned all Jeremiah's predictions of utter and early ruin: no wonder that he destroyed Jeremiah's roll, as the record of the outpourings of mere fanaticism. It was his last chance, his last offer of mercy: and as he threw the torn fragments of the roll on the fire he threw there in symbol his royal house, his doomed city, the Temple, and all the people of the land. It was in this fourth year of Jehoiakim that Jeremiah boldly foretold the greatness of Nebuchadnezzar's empire, and the wide limits over which it would extend. This pro-

phesy (ch. xxv.) placed his life in danger, so that "the Lord hid" him and Baruch (xxxvi. 26). When Jeremiah appears again Nebuchadnezzar was advancing upon Jerusalem to execute the prophecy contained in xxxvi. 30, 31. And with the death of Jehoiakim the first period of Judah's history was brought to a close. Though Jeremiah remained with Zedekiah, and tried to influence him for good, yet his mission was over. He testifies himself that the Jewish Church had gone with Jehoiachin to Babylon. Zedekiah and those who remained in Jerusalem were but the refuse of a fruit basket from which everything good had been culled (ch. xxiv.), and their destruction was a matter of course. Jeremiah held no distinctive office towards them.

Such was the political state of things in the evil days in which Jeremiah was commissioned to make Jehovah's last appeal to His Covenant-people: but to understand the prophet's position fully, the moral change which had come over the Jews, and which was the real cause of the nation's ruin, must be noted.

Up to the time of Manasseh, though there had been bad as well as good kings, and though there had probably always been a certain amount of nature-worship and of unauthorized rites upon the hill-tops, yet the service of Jehovah had been the sole established and even dominant religion of the people. But upon his accession a new order of things began; and, in spite of his repentance, it continued throughout his long reign of fifty-five years. Not only was there the open establishment of idolatry, but a reign of terror commenced, during which not only the prophets, but

all who were distinguished for religion and virtue, were cruelly murdered. The reign of Manasseh was important in another particular. During it the land was slowly recovering from its utterly exhausted state at the end of the Assyrian wars; and when Josiah came to the throne, there was both great prosperity among the people, and also a better state of feeling. Great and good men stood forward as leaders in defence of their national religion and Covenant-God: and the nation itself had become as dissatisfied with Baal and Moloch as their forefathers had been with Jehovah. In his eighteenth year Josiah entered with all his heart into the work of restoring the national religion, and laboured with a stern earnestness to remove every vestige of idol-worship from the land. This was half the work: the other half was entrusted to Jeremiah. The king could cleanse the land: the word of God speaking to their consciences could alone cleanse men's hearts. The office then of Jeremiah was to shew that a change of morals must accompany the public reformation effected by Josiah, or it would not be accepted.¹

It was in Josiah's thirteenth year, when entire quiet prevailed in the political world, and Jeremiah was himself little more than twenty years of age, that his appointment took place, and two symbols were shewn him by which he learned the main reasons why the word of Jehovah was entrusted to his charge. By the first, the branch of an almond-tree, he was taught that judgment was awake in the land. Judah must decide at once

whether she will serve Jehovah or Baalim, and her choice must be real. If she choose Jehovah, she must prove that such is her choice by worshipping Him in purity and holiness. For, secondly, by the symbol of the seething caldron he learned that a dreadful calamity was impending over his country. There are in Jewish history two overwhelming catastrophes, the first, the destruction of the holy city and Temple by Nebuchadnezzar; the second, the destruction of the holy city and Temple by Titus. The preaching of Jeremiah caused the first to be a new birth to the chosen people: the preaching of Christ caused the Christian Church to spring forth from the other. But had their preaching been more generally listened to, Jerusalem might each time have been saved. It was because men passed on without heeding the warning that the nation thus fell twice (Luke xix. 42).²

Jeremiah was not, however, one "dumb before the shearers, and that opened not his mouth" (Isai. liii. 7). Of all the prophets there is not one who so frankly lays open

¹ As in each case only a small minority was saved in the general ruin, the office both of Jeremiah and of our Lord is described by the same metaphor. In vi. 27-30 the prophet compares himself to a smelter, who uses all the resources of his art to extract from the ore the precious silver, but in vain. In similar terms Malachi compares our Lord to a refiner and purifier of silver (Mal. iii. 2, 3, iv. 1). The Jews understood that Jeremiah was a type of the Messiah, and surrounded his remembrance with many mythical legends (2 Macc. ii. 1-8, xv. 13-16); and when they asked John, "Art thou that prophet?" (John i. 21) there can be little doubt that it was Jeremiah whom they were expecting to appear again. Many Jewish and some Christian expositors see in Jeremiah the "servant of Jehovah," whose sorrows are so graphically set forth in the fifty-third chapter of Isaiah.

² Cp. iv. 3, v. 1, vii. 9-11, ix. 4, 5.

to us his brooding melancholy nature. He discloses to us his inmost thoughts. We find him sensitive to a most painful degree, timid, shy, hopeless, desponding, constantly complaining, and dissatisfied with the course of events, with the office which had been thrust upon him, and with the manner of the divine Providence.³ Jeremiah was not one whose sanguine temperament made him see the bright side of things, nor did he quickly find peace and happiness in doing his Master's will. And yet we never find him rebuked, because he was doing his duty to the utmost extent of his powers. Timid in resolve he was unflinching in execution: as fearless when he had to face the whole world as he was dispirited and prone to murmuring when alone with God. He is a noble example of the triumph of the moral over the physical nature. His whole strength lay in his determination to do what was right at whatever cost. He made everything yield to that which his conscience told him he ought to do.

³ *e.g.*, He accuses God of injustice because all his efforts seem to be without result. Bad men prospered (xii. 1); false prophets resisted those who had the divine commission (xiv. 13). No miracle was wrought by him or for him: no prediction was suddenly verified in a startling way: no demonstration of power was granted to him in common with the prophets of old, and therefore "the word of the Lord was made a reproach unto him, and a derision daily" (xx. 7). His one task was to foretell the downfall of his country because of its persistence in sin: and his reward was to be a man of strife and of contention to the whole earth: every one "doth curse me" (xv. 10; cp. xx. 7). And for this apparent failure he was not prepared. He contrasts the joy with which he had entered upon his office with the disappointment of his hopes (xv. 15-18, xvii. 16); and when put in the stocks (xx. 2), he even accuses God of deceiving him, and determines to abandon his office (do. 7-13).

Danger, opposition, mockery without; fear, despondency, disappointment within, availed nothing to shake his constant mind. The sense of duty prevailed over every other consideration; and in no saint were the words of St. Paul (2 Cor. xii. 9) better exemplified.

Much the same characteristics may be seen in Jeremiah's style of writing. He did not possess those gifts which make the orator.⁴ He had none of that strength and vigour, nor of that warmth of imagination, which characterize Isaiah and Micah. His usual method is to set his main thought before the mind in a succession of images. They seldom grow out of one another, but simply form a succession of illustrations, each of which is full of poetry, but with this remarkable peculiarity, that Jeremiah never uses his picture as such, but mixes up with it words which are appropriate, not to the metaphor, but to the idea which he is illustrating (*e.g.*, i. 15, vi. 3-5). His simile is constantly dismissed almost before it has been fully presented to the mind in order that he may declare his meaning in plain and unvarnished prose. This fulness of illustration, often diffuse and inconsecutive, is exactly in harmony with Jeremiah's subject. No lot could have been more dreary to a

⁴ Jeremiah has the peculiar habit of repeating himself; cp.:

Chap.	repeated in	Chap.
ii. 28		xi. 13.
v. 9, 20	"	ix. 9.
vi. 13-15	"	viii. 10-12.
vii. 14	"	xxvi. 6.
xi. 20	"	xx. 12.
xv. 2	"	xlili. 11.
xvi. 14, 15	"	xxiii. 7, 8.
xvii. 25	"	xxii. 4.
xxiii. 19, 20	"	xxx. 23, 24.
xxx. 11	"	xlvi. 28.
xxxi. 35, 36	"	xxxiii. 25, 26.

man of intense patriotism like Jeremiah than to see the ruin of his country steadily approaching, to mark each step of its advance, to have to point out its cause, and to know the sole remedy, but also to know that none would heed his words. Could he but have witnessed the return of the exiles, and have known that the restoration of the Jewish Church was, humanly speaking, his work, his despondency would have given way to joy. But no such comfort was vouchsafed him. He was required to give up all the innocent joys of life (xv. 17); to abandon the most cherished privilege of a Jew, and live unmarried (xvi. 2); and to abstain even from the civilities and sympathies of society (do. 5); only to be an object of universal abhorrence. This was Jeremiah's calling; not to be a poet or orator, but to persuade men by the force of his moral character, and conquer by suffering. And his style is in keeping with the man. He spake as he thought. Ever brooding over his message to his people it presented itself to his mind in many aspects, but was in substance ever the same. We have no change of subjects in his prophecy. He has but the one cry of Woe! All he can do is to adapt his unvarying tale to the existing state of things, and present it under new images. He is a true poet, but the poet of sorrow. Though sorrow comes but occasionally, yet it comes to all, and then Jeremiah, the prophet of suffering, is full of instruction for us. Perhaps no book of Holy Scripture sets so plainly before men the great issues which depend upon right and wrong.

2. There can be little doubt that the Book of Jeremiah grew out of

the roll which Baruch wrote down at the prophet's mouth in the fourth year of Jehoiakim, and which was completed and read before the king in his fifth year, in the ninth month (ch. xxxvi.). This roll contained a record of "all that God had spoken unto Jeremiah against Israel and against Judah and against all the nations" during the twenty-three years which had elapsed since the prophet's call (xxxvi. 2). But as the twenty-first chapter was written in the reign of Zedekiah, the nineteenth, with perhaps the twentieth as a sort of appendix, is the last which can have formed part of that collection. Apparently therefore we have at most only fragments of Jehoiakim's roll, the largest of which consists of chs. ii.-x. Probably also the prophecies against the Gentiles in chs. xli.-xlix. were contained in the roll, but were placed in their present position in order to connect them with the prophecies against Babylon (chs. l, li.) written in Zedekiah's fourth year. So also excepting ch. xiii. we must include in the roll the short prophecies which precede that of "the potter's vessel" (ch. xix.). From the twentieth chapter all signs of any general arrangement vanish. Attempts indeed have been made to shew that these later chapters are grouped together upon some sort of system, but they are far-fetched and unsatisfactory. The conclusion forced upon the mind is that Jeremiah had proposed to himself to gather into one volume all his prophecies, and that this is the reason why Jehoiakim's roll has not come down to us as a whole: but that he died in Egypt before he had been able to accomplish his design, and that at his death who-

ever had charge of his writings (probably Baruch) did not feel himself at liberty to attempt any arrangement of them. The fifty-second chapter was added to complete the history, and as it contains a notice of events more than twenty years after Jeremiah's death, it is probable that long before this time his prophecies had become current in their present disorder. The superscription of the Book of Jeremiah confirms in a remarkable manner the foregoing statements: for it bears upon its surface plain marks of repeated alterations.

The text of the Septuagint Version offers very considerable differences from that of the Masorites, contained in our Hebrew Bibles. From first to last there are innumerable variations, which sometimes affect only single letters, syllables or words, but sometimes whole verses. On the other hand the omissions are unimportant, and we nowhere find in either text anything altogether independent of the other. There is however a remarkable dislocation of the whole series of the prophecies against the nations: and not only do they hold a different place generally, but are arranged on a different plan among themselves.⁵ The earlier position of the Gentile prophecies in the LXX. was probably more nearly that which they held in Jehoiakim's roll.

It was in Egypt that Jeremiah died. It is then at least probable

that this Egyptian copy dates from the time when Baruch was about to depart from the country, and was transcribed (of course in Hebrew) for the private use of such Jews as believed Jeremiah to be a true prophet. It would gradually obtain currency and be copied again and again, and would in time become the authoritative form of the Book of Jeremiah among the Egyptian exiles. Its critical authority negatively is little, because of the extreme haste with which the copy was necessarily made, and because the exigencies of time required all that was not absolutely indispensable to be omitted: affirmatively its authority is very great, for it assures us that all that is common to the two texts is as old as the time when they first separated from one another. Whenever ch. lii. was added in Palestine it would not long remain unknown in Egypt. New colonists took with them copies of the fuller Hebrew text with the added appendix: but the shorter form was looked upon as that which had local authority. Patriotic Egyptian Jews doubtless held that it was the genuine text; and as such the Alexandrian translators gave it the preference, but they could have no objection to adding to their Version so useful an annex as the fifty-second chapter.

Even independently of the evidence of this Egyptian text the genuine-

⁵ As the dislocation thus begins at ch. xxv. 15, it follows that chs. xxv. 15-xlv. become in the LXX. chs. xxxii.-li., while the appendix, ch. lii., holds the last place in both texts. The order of the nations in the LXX. is Elam, Egypt, Babylon, the Philistines, Edom, Ammon, Kedar, Damascus, and Moab. Cp. the following table:

HEBREW.	SEPTUAGINT.
Chap.	Chap.
xlvi. Egypt	=xxvi.
xlvi. Philistines	=xxix. 1-7.
xlvi. Moab	=xxx.
xlix. 1-6 Ammon	=xxx. 1-5.
„ 7-22 Edom	=xxix. 7-22.
„ 23-27 Damascus	=xxx. 12-16.
„ 28-33 Kedar & Hazor	=xxx. 6-11.
„ 34-39 Elam	=xxv. 15-20.
li. li. Babylon	=xxvii., xxviii.

ness of nearly every part of the Book of Jeremiah is so generally acknowledged that an occasional footnote on some impugned passage is all that is necessary. The value of the double text rather lies in its shewing how quickly the writings of the prophets became generally current, and how impossible it was to interpolate them or introduce falsification on a large scale. The acknowledged genuineness of the Book of Jeremiah is also valuable in another respect, because no prophet so constantly quotes the words of his predecessors. He evidently knew the other Scriptures by heart, and perpetually reproduces them, but in his own way. He never quotes them briefly and

succinctly, but developes them, so as to give them something of his own soft luxuriance; but his testimony to the existence of them in the same state as that in which we have them at present, is most clear. Most numerous are his quotations from the Pentateuch, and especially from the Book of Deuteronomy. It had been so lately found (2 K. xxii. 8) that this is just what we should expect; his young mind must have been deeply penetrated by such a scene as that described in 2 K. xxiii. 1-3. And such quotations in a book of which the genuineness is acknowledged, are of the greatest possible value for the criticism of the writings from which they are taken.

THE BOOK OF THE PROPHET JEREMIAH.

- ^a Josh. 21. 18. **CHAP. 1.** THE words of Jeremiah the son of Hilkiah, of the priests
ch. 32. 7, 8. 2 that were ^ain Anathoth in the land of Benjamin: to whom the
word of the LORD came in the days of Josiah the son of Amon
^b ch. 25. 3. 3 king of Judah, ^bin the thirteenth year of his reign. It came
also in the days of Jehoiakim the son of Josiah king of Judah,
^c ch. 39. 2. ^cunto the end of the eleventh year of Zedekiah the son of Josiah
^d ch. 52. 12. king of Judah, ^dunto the carrying away of Jerusalem captive
^e 2 Kin. 25. 8. 4 ^ein the fifth month.
Then the word of the LORD came unto me, saying, Before I
^f Isai. 49. 1. 5 ^fformed thee in the belly ^fI know thee; and before thou camest
^g Ex. 33. 12. forth out of the womb I ^gsanctified thee, and I ^gordained thee a
^h Luke 1. 15. 6 prophet unto the nations. Then said I, 'Ah, Lord GOD! behold,
41. 7 I cannot speak for I am a child. But the LORD said unto me,
Gal. 1. 15. Say not, I am a child: for thou shalt go to all that I shall
ⁱ Ex. 4. 10. ⁱ
Isai. 6. 5.

¹ Heb. gave.

I. 1. *The words of Jeremiah*] The usual title of the prophetic Books is the Word of the Lord: but the two Books of Amos and Jeremiah are called the words of those prophets, probably because they contain not merely prophecies, but also the record of much which belongs to the personal history of the writers. This title might therefore be translated the "life" or "acts of Jeremiah," though some understand by it a collection of the prophecies of Jeremiah. One derivation of Jeremiah's name is *God exalteth*.

Hilkiah may have been the High-Priest of that name. See p. 157.

that were] Or, *who was*, i.e. dwelt. The meaning is, that Jeremiah was a priest who dwelt at Anathoth.

2. *came*] Lit. *was* (and in v. 4); the phrase implies that Jeremiah possessed God's word from that time onward, not fitfully as coming and going, but constantly.

the thirteenth year of his reign] According to the ordinary reckoning this would be B.C. 623, but if the Ptolemaic canon be right in putting the capture of Jerusalem in B.C. 586, it would be two years later, namely B.C. 627. According however to the Assyrian chronology it would be B.C. 608. It was the year after that in which Josiah began his reforms.

3. The whole period contained in this verse is no less than forty years and six months, namely, eighteen years under Josiah, two periods of eleven years each under Jehoiakim and Zedekiah, and three months under each of the omitted kings Jehoahaz and Jeconiah.

in the fifth month] The capture of Jeru-

salem took place in the fourth month, but its destruction in the fifth (see marg. ref.), the ninth day of which was subsequently kept as a fast-day (Zech. vii. 3).

4. This history of Jeremiah's call to his office formed a part of his first address to the people. He claimed to act by an external authority, and to speak not his own words but those of Jehovah; and this even when resisting the Divine call (see xv. 13, xx. 7, 14-18).

5. *Rather, Before I formed thee in the belly I approved of thee* [as one fit for the prophetic office], *and before thou camest forth from the womb I made thee holy* [dedicated thee to holy uses]; *I have appointed thee* [now by this public call to be] *a prophet unto the nations*.

unto the nations] The privileges contained in this verse are so great as in their full sense to be true only of Christ Himself, while to Jeremiah they belong as being in so many particulars a type of Christ.

6. There is no resistance on Jeremiah's part, but he shrinks back alarmed.

I cannot speak] i.e. *I cannot prophesy*, I have not those powers of oratory necessary for success. The prophets of Israel were the national preachers in religious matters, and their orators in political.

I am a child] This implies nothing very definite about Jeremiah's age. Still the long duration of his prophetic mission makes it probable that he was very young when called to the office, as also were Isaiah, Hosea, Zechariah, and others.

7. Jeremiah suggested two difficulties, the first inexperience, the second timidity. God

- send thee, and ^awhatsoever I command thee thou shalt speak.
 8 'Be not afraid of their faces: for ^mI am with thee to deliver thee,
 9 saith the LORD. Then the LORD put forth his hand, and ^atouched
 my mouth. And the LORD said unto me, Behold, I have ^aput
 10 my words in thy mouth. ^pSee, I have this day set thee over the
 nations and over the kingdoms, to ^aroot out, and to pull down,
 and to destroy, and to throw down, to build, and to plant.
 11 Moreover the word of the LORD came unto me, saying, Jeremi-
 miah, what seest thou? And I said, I see a rod of an almond
 12 tree. Then said the LORD unto me, Thou hast well seen: for I
 13 will hasten my word to perform it. ¶ And the word of the LORD
 came unto me the second time, saying, What seest thou? And I
 said, I see ^aseething pot; and the face thereof is ^atoward the
 14 north. Then the LORD said unto me, Out of the ^anorth an evil

^a Num. 22.
 20, 38.
^m Matt. 28. 20.
^a Ezek. 2. 6.
 ver. 17.
^p Ex. 3. 12.
 Deut. 31. 6, 8.
 Acts 28. 17.
 Heb. 13. 6.
^a Isai. 6. 7.
^o Isai. 61. 10.
^p 1 Kin. 19.
 17.
^q ch. 18. 7.
 2 Cor. 10. 4, 5.
^r Ezek. 11.
 3, 7.
^a ch. 4. 6.

¹ Heb. *from the face of the north.*

now removes the first of these. Inexperience is no obstacle where the duty is simple obedience. His timidity is removed by the promise given him in the next verse.

9. *touched*] made it touch. This was the symbol of the bestowal of divine grace and help, by which that want of eloquence, which the prophet had pleaded as a disqualification, was removed.

10. *I have...set thee over*] Lit. *I have made thee Pdkeel*, i.e. deputy. This title is given only to those invested with high authority (e.g. Gen. xli. 34; 2 Chr. xxiv. 11; Jer. xx. 1, xxix. 26). From God's side the prophet is a mere messenger, speaking what he is told, doing what he is bid. From man's side he is God's vicegerent, with power "to root out, and to pull down."

root out...pull down] In the Hebr. the verbs present an instance of the alliteration so common in the prophets, and agreeable to oriental taste. The former signifies the destruction of anything planted, the latter refers to buildings.

to throw down] More exactly to tear in pieces. There are four words of destruction, and but two of restoration, as if the message were chiefly of evil. And such was Jeremiah's message to his contemporaries. Yet are all God's dealings finally for the good of His people. The Babylonian exile was for the moment a time of chastisement: it became also a time of national repentance (see xxiv. 5-7).

11. *what seest thou?*] If we admit a supernatural element in prophecy, visions would be the most simple means of communication between God and man.

a rod of an almond tree] Many translate a staff of almond wood. The vision would thus signify that God,—like a traveller, staff in hand—was just about to set forth upon His journey of vengeance. But the rendering of the A. V. is supported by Gen. xxx. 37. The word rendered "almond" comes from a root signifying to be awake; and as the almond blossoms in January, it seems to

be awake while other trees are still sleeping, and therefore is a fit emblem of activity.

12. *hasten*] Rather, *I watch over my word to perform it.*

13. The first vision was for the support of the prophet's own faith during his long struggle with his countrymen: the second explains to him the general nature of his mission. He was to be the bearer of tidings of a great national calamity about to break forth from the north. He sees a caldron. It was a vessel of metal (Ezek. xxiv. 11), large enough to prepare the meal of a numerous community (2 K. iv. 38), and broad at the top, as it was also used for washing purposes (Ps. lx. 8). This caldron was boiling furiously.

the face &c.] More correctly the margin, i.e. toward the south. We must suppose this caldron set upon a pile of inflammable materials. As they consume it settles down unevenly, with the highest side toward the north, so that its face is turned the other way and looks southward. Should it still continue so to settle, the time must finally come when it will be overturned, and will pour the whole mass of its boiling contents upon the south.

14. *Out of the north...*] The caldron represents the great military empires upon the Euphrates. In Hezekiah's time Nineveh was at their head; but stormed by the armies of Cyaxares and Nabopolassar it is itself now the victim whose limbs are seething in the caldron, and the seat of empire has been transferred to Babylon. But whoever may for the time prevail, the tide of passion and carnage is sure finally to pour itself upon Judæa.

an evil shall break forth] the evil shall be opened, shall shew itself, be disclosed from the north:—that special evil, which from the days of Micah (Mic. iii. 12) all the prophets had denounced upon the Jews if they lapsed into idolatry. At present the caldron is fiercely boiling upon the Euphrates. As soon as either of the parties struggling there

- ^c ch. 5. 15.
^d 6. 22.
^e ch. 39. 3.
^f 43. 10.
^g Deut. 28.
^h 20.
ⁱ ch. 17. 13.
^j 1 Kin. 18.
^k 40.
^l Job. 33. 3.
^m 1 Pet. 1. 13.
ⁿ Ex. 3. 12.
^o Ezek. 2. 6.
^p Isai. 50. 7.
^q ch. 6. 27.
^r ver. 8.
- 15 ¹ shall break forth upon all the inhabitants of the land. For, lo, I will ² call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall ³ set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of
 16 Judah. And I will utter my judgments against them touching all their wickedness, ⁴ who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own
 17 hands. Thou therefore ⁵ gird up thy loins, and arise, and speak unto them all that I command thee: ⁶ be not dismayed at their
 18 faces, lest I ⁷ confound thee before them. For, behold, I have made thee this day ⁸ a defended city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and
 19 against the people of the land. And they shall fight against thee; but they shall not prevail against thee; ⁹ for I am with thee, saith the LORD, to deliver thee.

CHAP. 2. MOREOVER the word of the LORD came to me, saying,

¹ Heb. shall be opened.

² Or, break to pieces.

gains the victory it will pour the whole seething mass over other countries in the shape of an invading army (see xxv. 17-26).

15. *I will call.] I am calling.* The judgment has begun. God is summoning His hosts to the war.

families] The various races by which the provinces of the Babylonian empire were peopled.

they shall set every one his throne] The chiefs of these various races come as God's ministers to hold solemn court, and give sentence in His name (see xxv. 9). They therefore set each one his throne in the usual place for administering justice, namely, the entering in of the gates, where a large open space was always left in cities for the purpose. Viewed in one light war is the boiling caldron of human passion, upset by hazard, and bringing only ruin in its course; in the other it is God sitting in judgment, with the kings of the earth as His assessors, solemnly pronouncing sentence upon the guilty.

against all the walls &c.] Sentence judicially pronounced, the nations come to execute judgment by mounting as enemies upon her walls and storming her cities.

16. In accordance with the custom of law courts, the crimes of the guilty city are mentioned in the sentence. The charges brought against her are three: first, the desertion of the true God; next, the offering incense to false gods, and, lastly, the making obeisance to, or bowing down (2 K. v. 18) before images of human workmanship.

17. *gird up thy loins]* A symbol of preparation for earnest exertion, and implying also firm purpose, and some degree of lacidity.

be not dismayed... Lit. *be not dismayed at*

their faces, lest I dismay thee before their faces. Naturally despondent and self-distrustful, there was yet no feebleness in Jeremiah's character. There was in him a moral superiority of the will, which made him, at any cost to himself, faithfully discharge whatever his conscience told him was his duty.

18. Metaphorically the walls and fortifications of the city represent the prophet's power of patiently enduring the attacks of his enemies; while the iron pillar, supporting the whole weight of the roof (Judg. xvi. 29; 1 K. vii. 21), signifies that no trials or sufferings would crush his steadfast will.

II.-VI.—In the prophecies contained in these chapters, we have, probably, the records of Jeremiah's earlier ministrations during the comparatively uneventful years of Josiah's reign. The great object of the prophet's mission was to urge upon the people the necessity of making use of that final opportunity of repentance then given them. If personal amendment followed upon the king's reforms Judah might yet be saved. We have then in these chapters such portions of Jeremiah's earlier teaching, published during Josiah's reign, as were deemed fit also for the Church's use in all time.

The prophecy (ii. 1-iii. 5) consists of three parts, of which the first (ii. 1-13) contains an appeal from God to all Israel, *i.e.* the whole twelve tribes, proving to them His past love, and that their desertion of Him was without ground or reason. In the second (ii. 14-28) the prophet shews that Israel's calamities were entirely the result of her apostasy. In the last (ii. 29-iii. 5) we see Judah imitating Samaria's sin, and hardening itself against correction.

II. 1. *Moreover]* Lit. *And.* Notice the

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember ¹thee, the kindness of thy ^ayouth, the love of thine espousals, ^bwhen thou wentest after me in the wilderness, in a land *that was* not sown. ^cIsrael *was* holiness unto the LORD, and ^dthe firstfruits of his increase: ^eall that devour him shall offend; ^fevil shall come upon them, saith the LORD. ¶ Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel: Thus saith the LORD, ^gWhat iniquity have your fathers found in me, that they are gone far from me, ^hand have walked after vanity, and are become vain? Neither said they, Where *is* the LORD that ⁱbrought us up out of the land of Egypt, that led us through ^jthe wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where ^kno man dwelt? And I brought you into ^la plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye ^mdefiled my land, and made mine heritage an abomination. The priests said not, Where *is* the LORD? and they that handle the ⁿlaw knew no not: the pastors also transgressed against me, ^oand the prophets prophesied by Baal, and walked ^pafter things that ^qdo not profit. Wherefore ^rI will yet plead with you, saith the LORD, and ^swith your children's children will I plead. For pass ^tover the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be

¹ Or, for thy sake.² Or, the land of Carmel.³ Or, over to.

^a Ezek. 23.
3. 8.
Hos. 2. 15.
^b Deut. 2. 7.
^c Ex. 19. 5.
^d Jam. 1. 18.
Rev. 14. 4.
^e ch. 12. 1.
^f ch. 50. 7.
^g Isai. 5. 4.
^h Mic. 6. 3.
ⁱ 2Kin. 17. 15.
^j Jonah 2. 8.
^k Isai. 63. 9.
^l Hos. 13. 4.
^m Deut. 8. 15.
& 32. 10.
ⁿ Num. 13. 27.
Deut. 8. 7.
^o Lev. 18.
^p Lev. 25.
25, 27, 28.
^q Ps. 78. 58.
^r Mal. 2. 6.
^s Rom. 2. 20.
^t ch. 23. 13.
^u ver. 11.
^v Hab. 2. 18.
^w Ezek. 20.
35, 36.
^x Mic. 6. 2.
^y Ex. 20. 5.
Lev. 20. 5.

connexion between Jeremiah's call and first prophecy.

2. Up to this time Jeremiah had lived at Anathoth, he is now to make Jerusalem the scene of his ministrations.

I remember &c. Or, I have remembered for thee the grace of thy youth, the love of thine espousals, thy going after me in the wilderness in an unsown land. Jeremiah contrasts the present unfriendly relations between Jehovah and His people with their past love. Israel, as often elsewhere, is represented as a young bride (Ezek. xvi. 8; Hos. ii. 20; Joel i. 8). The walking after God in the wilderness was an act of love on Israel's part. Israel did leave Egypt at Moses' bidding, and at Sinai was solemnly espoused to Jehovah.

3. Render: *Israel is an offering consecrated to Jehovah, His firstfruits of increase.* The firstfruits were God's consecrated property, His portion of the whole harvest. Heathen, i.e. unconsecrated, nations must not meddle with Israel, because it is the nation consecrated to God. If they do, they will bring such guilt upon themselves as those incur who eat the firstfruits (Lev. xxii. 10, 16).

6. Modern researches have shewn that this description applies only to limited portions of the route of the Israelites through the Sinaitic peninsula.

7. *a plentiful country*] Lit. *a land of the Carmel*, a Carmel land (see 1 K. xviii. 19; Isai. xxix. 17 notes).

8. The guilt of this idolatry is ascribed to the four ruling classes. The accusation brought against (a) the priests is indifference. (b) "They that handle the law" belonged also to the priestly class (Deut. xxxiii. 10). Their offence was that *they knew not God*. Cp. Mic. iii. 11. (c) The third class are the *pastors* or *shepherds*, that is the temporal rulers. Their crime is disobedience. (d) The fourth class are the *prophets*. It was their business to press the moral and spiritual truths of the law home to the hearts of the people: but they drew their inspiration from Baal, the Sun-god. Upon the corruption of the prophetic order at this time, see xiv. 13 note.

things that do not profit] Here idols, which are not merely unreal, but injurious. See 1 S. xii. 21; Isai. xlv. 9.

9. *plead*] The word used by the plaintiff setting forth his accusation in a law-court (see Job xxxiii. 13 note).

with you] The present generation, who by joining in Manasseh's apostasy have openly violated Jehovah's Covenant. The fathers made the nation what it now is, the children will receive it such as the present generation are now making it to be, and God will judge it according as the collective working of the past, the present, and the future tends to good or to evil.

10. Kedar signifies the whole East, and the isles of Chittim (Isai. xxiii. 12 note) the West. If then you traverse all lands from West to East, it will be impossible to find

- when 'upon every high hill and under every green tree thou
 21 wanderest, *playing the harlot. Yet I had¹ planted thee a noble
 vine, wholly a right seed: how then art thou turned into^m the
 22 degenerate plant of a strange vine unto me? For though thou
 "wash thee with nitre, and take thee much sope, yet^o thine ini-
 23 quity is marked before me, saith the Lord God. ^pHow canst
 thou say, I am not polluted, I have not gone after Baalim? see
 thy way^q in the valley, know what thou hast done: ^rthou art a
 24 swift dromedary traversing her ways; ^ra wild ass³ used to the
 wilderness, that snuffeth up the wind at⁴ her pleasure; in her
 occasion who can⁵ turn her away? all they that seek her will
 25 not weary themselves; in her month they shall find her. With-
 hold thy foot from being unshod, and thy throat from thirst:
 but⁶ thou saidst, "There is no hope: no; for I have loved
 26 'strangers, and after them will I go. ¶ As the thief is ashamed
 when he is found, so is the house of Israel ashamed; they, their
 kings, their princes, and their priests, and their prophets, saying
 27 to a stock, Thou art my father; and to a stone, Thou hast
 'brought me forth: for they have turned^s their back unto me,

¹ Or, O swift dromedary.⁴ Heb. the desire of her heart.⁷ Or, begotten me.² Or, O wild ass &c.⁵ Or, reverse it?⁸ Heb. the hinder part of³ Heb. taught.⁶ Or, Is the case desperate?

the neck.

¹ Deut. 12. 2

Isai. 67. 5.

² Ex. 34. 15.³ Ex. 15. 17.

Ps. 44. 2.

Matt. 21. 33.

^m Isai. 1. 21.^p Job 9. 30.^o Deut. 32. 34.

Hos. 13. 12.

^q Prov. 30.^r ch. 7. 31.^r Job 39. 5.

ch. 14. 6.

^s ch. 18. 12.^t Deut. 32. 16.

ch. 3. 13.

the yoke and bands refer to the slavery in Egypt from which Jehovah freed Israel, the sense is—*For of old time I Jehovah broke thy yoke, I burst thy bands, not that thou mightest be free to do thy own will, but that thou mightest serve me: and thou saidst, I will not serve.*

when &c.] For...under every leafy tree thou layest thyself down as a harlot. The verb indicates the eagerness with which she prostrates herself before the objects of her idolatrous worship.

21. *a noble vine]* Properly, a Sorek vine (see Isai. v. 2), which produced a red wine (Prov. xxiii. 31), and had a lasting reputation (Gen. xlix. 11).

a right seed] Lit. a seed of truth, i.e. true, genuine seed, not mixed with weeds, nor with seed of an inferior quality. Cp. Matt. xiii. 24.

how then art thou turned] Or, *How then hast thou changed thyself unto me* (i.e. to my hurt or vexation) *into the degenerate branches of a strange vine?* The stock, which was God's planting, was genuine, and of the noblest sort: the wonder was how such a stock could produce shoots of a totally different kind (Deut. xxxii. 32).

22. *nitre]* Or, *natron*, a mineral alkali, found in the Nile valley, where it effloresces upon the rocks and surfaces of the dykes, and in old time was carefully collected, and used to make lye for washing (see Prov. xxv. 20).

sop] A vegetable alkali, now called *potash*, because obtained from the ashes of plants. Its combination with oils, &c., to form soap was not known to the Hebrews till long after Jeremiah's time, but they used the lye, formed by passing water

through the ashes. Thus then, though Israel use both mineral and vegetable alkalies, the most powerful detergents known, yet will she be unable to wash away the stains of her apostasy.

thine iniquity is marked] i.e. as a stain.

23. In their defence of themselves (cp. r. 35), the people probably appealed to the maintenance of the daily sacrifice, and the Mosaic ritual: and even more confidently perhaps to Josiah's splendid restoration of the Temple, and to the suppression of the open worship of Baal. All such pleas availed little as long as the rites of Moloch were still privately practised.

thy way in the valley] i.e. of Hinnom (see 2 K. xxiii. 10 note). From the time of Ahaz it had been the seat of the worship of Moloch, and the prophet more than once identifies Moloch with Baal. *Way* is put metaphorically for conduct, doings.

traversing] Interlacing her ways. The word describes the tangled mazes of the dromedary's course, as she runs hither and thither in the heat of her passion.

24. *A wild ass used to the wilderness]* The type of an untamed and reckless nature.

snuffeth up the wind] The wind brings with it the scent of the male. Israel does not wait till temptation comes of itself, but looks out for any and every incentive to idolatry.

occasion...month] i.e. the pairing season.

25. God the true husband exhorts Israel not to run barefoot, and with parched throat, like a shameless adulteress, after strangers.

There is no hope] i.e. It is in vain.

27. "Stone" being feminine in Hebrew is here represented as the mother.

" Ps. 79, 34.
Isai. 20, 16.
Deut. 32, 37.
Judg. 10, 14.
Isai. 45, 20.
ch. 11, 13.
" ver. 23, 35.
Isai. 1, 5.
ch. 5, 3.
2 Chr. 36, 16.
Acts 7, 52.
1 Thess. 2, 15.
" ver. 5.
" Ps. 12, 4.
Deut. 32, 15.
" Ps. 106, 21.
Hos. 8, 14.
" Ps. 106, 38.
ch. 19, 4.
" ver. 23, 29.
" ver. 9.
1 John 1, 8, 10.
" ver. 18.
ch. 31, 22.
Hos. 5, 13.
" Isai. 30, 3.
ch. 37, 7.
2 Chr. 23, 16, 20, 21.

and not *their* face: but in the time of their "trouble they will
28 say, Arise, and save us. But ² where *are* thy gods that thou
hast made thee? let them arise, if they ³ can save thee in the
time of thy ¹ trouble: for ⁴ according to the number of thy cities
29 are thy gods, O Judah. "Wherefore will ye plead with me? ye
30 all have transgressed against me, saith the LORD. In vain have
I ⁵ smitten your children; they received no correction: your
own sword hath ⁶ devoured your prophets, like a destroying lion.
31 ¶ O generation, see ye the word of the LORD. "Have I been a
wilderness unto Israel? a land of darkness? wherefore say my
people, ⁷ "We are lords; ⁸ we will come no more unto thee?
32 Can a maid forget her ornaments, or a bride her attire? yet
33 my people ⁹ have forgotten me days without number. Why
trimmest thou thy way to seek love? therefore hast thou also
34 taught the wicked ones thy ways. Also in thy skirts is found
¹⁰ the blood of the souls of the poor innocents: I have not found
35 it by ¹¹ secret search, but upon all these. "Yet thou sayest,
Because I am innocent, surely his anger shall turn from me.
Behold, ¹² I will plead with thee, ¹³ because thou sayest, I have not
36 sinned. "Why gaddest thou about so much to change thy way?
"thou also shalt be ashamed of Egypt, ¹⁴ as thou wast ashamed

¹ He's evil.

² Heb. We have dominion.

³ Heb. digging.

Arise, and save us] Whether it be idolatry or infidelity, it satisfies only in tranquil and prosperous times. No sooner does trouble come, than the deep conviction of the existence of a God, which is the witness for Him in our heart, resumes its authority, and man prays.

28. A question of bitter irony. Things are made for some use. Now is the time for thy deities to prove themselves real by being useful. When every city has its special deity, surely among so many there might be found one able to help his worshippers.

O Judah] Hitherto the argument had been addressed to Israel: suddenly the prophet charges Judah with the habitual practice of idolatry, and points to the conclusion, that as Jerusalem has been guilty of Samaria's sin, it must suffer Samaria's punishment.

30. *your own sword hath devoured your prophets*] An allusion probably to Manasseh (2 K. xxi. 16). Death was the usual fate of the true prophet (Neh. ix. 26; Matt. xxiii. 37).

31. Or, *O generation that ye are!* An exclamation of indignation at their hardened resistance to God.

a land of darkness] This word is written in Hebrew with two accents, as being a compound, signifying not merely darkness, but the darkness of *Jehovah*, i.e., very great darkness.

We are lords] Others render, *We rove about*, wander about at our will, go where we like.

32. A bride treasures all her life the girdle, which first indicated that she was a

married woman, just as brides now the wedding ring; but Israel, Jehovah's bride (r. 2), cherishes no fond memorials of past affection.

33. *Why trimmest thou thy way*] Lit. *Why makest thou thy way good*, a phrase used here of the pains taken by the Jews to learn the idolatries of foreign nations.

the wicked ones...] Or, *wherefore thou hast taught thy ways wickednesses*.

34. *I have not found it &c.*] Rather, *thou didst not find them breaking into thy house*. The meaning is, that these poor innocents had committed no crime: they were not thieves caught in the act, whom the Law permitted men to slay (Ex. xxii. 2), and therefore Israel in killing them was guilty of murder. The one crime here of theft is put for crime generally.

upon all these] Or, *because of all this*. Thou killedst the poor innocents, not for any crime, but because of this thy lust for idolatry.

35. *Because I am innocent*] Rather, *But I am innocent, or, I am acquitted*. Those blood-stains cannot be upon my skirts, because now, in king Josiah's days, the idolatry of Manasseh has been put away.

shall turn from me] Or, *has turned away from me*.

plead] Or, *enter into judgment*.

36. *to change thy way*] The rival parties at Jerusalem looked one to Assyria, the other to Egypt, for safety. As one or other for the time prevailed, the nation *changed its way*, sending its embassies now eastward to Nineveh, now westward to Memphis. *thou also...*] Lit. *also of Egypt shalt thou be ashamed*. This was literally fulfilled by

37 of Assyria. Yea, thou shalt go forth from him, and ^pthine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

CHAP. 3. ¹THEY say, If a man put away his wife, and she go from him, and become another man's, "shall he return unto her again? shall not that ^bland be greatly polluted? but thou hast ^cplayed the harlot with many lovers; ^dyet return again to me, saith the LORD. Lift up thine eyes unto ^ethe high places, and see where thou hast not been lien with. ^fIn the ways hast thou sat for them, as the Arabian in the wilderness; ^gand thou hast polluted the land with thy whoredoms and with thy wickedness. 2 Therefore the ^hshowers have been withholden, and there hath been no latter rain; and thou hadst a ⁱwhore's forehead, thou 3 refusedst to be ashamed. Wilt thou not from this time cry unto 4 me, My father, thou art ^kthe guide of ^lmy youth? ^mWill he reserve ⁿhis anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

^p 2 Sam. 13.
19.
^q Dent. 21. 4.
^r ch. 2. 7.
^s Ezek. 16.
26, 28, 29.
^t ch. 4. 1.
Zech. 1. 3.
^u See Dent.
12. 2.
^v Gen. 34. 14.
Ezek. 16.
24, 25.
^w ch. 2. 7.
^x Lev. 26. 19.
ch. 9. 12.
^y ch. 5. 3.
Ezek. 3. 7.
Zeph. 3. 5.
^z Prov. 2. 17.
^{aa} ch. 2. 2.
^{ab} Hos. 2. 15.
^{ac} Ps. 77. 7.
Isai. 57. 16.

¹ Heb. *Saying*.

the failure of the attempt to raise the siege of Jerusalem (xxxvii. 5).

37. *from him*) From it, from this Egypt, which though fem. as a land, yet as a people may be used as a masc. (cp. xlv. 8). Now that Nineveh is trembling before the armies of Cyaxares and Nabopalassar, thou hastenest to Egypt, hoping to rest upon her strength: but thou shalt retrace thy steps, with thy hands clasped upon thy head, disgraced and discarded.

confidences) Those in whom thou confidest.

in them) Lit. "with respect to them."

III. 1. *They say*) Or, That is to say. The prophet has completed his survey of Israel's conduct, and draws the conclusion that as an adulterous wife could not be taken back by her husband, so Israel has forfeited her part in the Covenant with God. Apparently the opening word, which literally means to say, only introduces the quotation in marg.

yet return again to me) Or, and thinkest thou to return unto me! The whole argument is not of mercy, but is the proof that after her repeated adulteries, Israel could not again take her place as wife. To think of returning to God, with the marriage-law unrepcaled, was folly.

2. These words are not the language of consolation to the conscience-stricken, but of vehement expostulation with hardened sinners. They prove, therefore, the truth of the interpretation put upon the preceding verse.

as the Arabian &c.) The freebooting propensities of the Bedawin had passed in ancient times into a proverb. As eager as the desert-tribes were for plunder, so was Israel for idolatry.

4. Or, Hast thou not from this time called me, My Father, thou art the husband of my youth! i.e. from the time of Josiah's reforms

in his eighteenth year, in opposition to "of old time" (ii. 20).

5. Rather, *Will he*, the young husband, retain, keep up *His anger for ever!* These words should be joined to c. 4.

Behold &c.) Rather, *Behold, thou hast spoken thus, but thou hast done evil things persistently.* The A. V. translates as if Judah's words and deeds were both evil. Really her words were fair, but her deeds proved them to be false.

And here ends the prophecy, most interesting as shewing what was the general nature of Jeremiah's exhortations to his countrymen, during the fourteen years of Josiah's reign. He sets before them God and Israel united by a covenant of marriage, to the conditions of which Jehovah is ever true, while Israel practises with zest every form of idolatry. Therefore the Divine blessing is withheld. It is an honest and manly warning, and the great lesson it teaches us is, that with God nothing avails but a real and heartfelt repentance followed by a life of holiness and sincere devotion to His service.

III. 6-iv. 4.—The Call to Repentance.

The former prophecy ended with the denunciation of God's perpetual anger because of Israel's obstinate persistence in sin. Now there is an invitation to repentance, and the assurance of forgiveness. The argument is as follows: Israel had been guilty of apostasy, and therefore God had put her away. Unwarned by this example her more guilty sister Judah persists in the same sins (cp. 6-11). Israel therefore is invited to return to the marriage-covenant by repentance (rr. 12-14), in which case she and Judah, accepted upon the like condition, shall become joint members of a spiritual theocracy (rr. 15-18). The repentance which God requires must be real (r. 19-iv. 4).

" ver. 11.
ch. 7. 24.
" ch. 2. 20.
" 2 Kin. 17.
13.
" Ezek. 16. 40.
" Ezek. 23. 9.
" 2 Kin. 17.
11. 18.
" Ezek. 23.
11, &c.
" ch. 2. 7.
" ch. 2. 27.
" 2 Chr. 34.
33.
Hos. 7. 14.
" Ezek. 16.
51.
" 2 Kin. 17. 6.
" 1st. 86. 15.
ver. 5.
" Lev. 26. 40.
Deut. 30.
1, 2, &c.
" ver. 2.
Ezek. 16.
15, 24, 25.
" ch. 2. 25.
" Deut. 12. 2.

6 The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which ^abacksliding Israel hath done? she is ^ogone up upon every high mountain and under every green tree, and there hath played the harlot. ⁿAnd I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous ^osister Judah saw *it*. And I saw, when ^rfor all the causes whereby backsliding Israel committed adultery I had ^aput her away, and given her a bill of divorce; ^ryet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the ^llightness of her whoredom, that she ^udefiled the land, and committed adultery with ^zstones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me ^wwith her whole heart, but ^zfeignedly, saith the LORD. ¶ And the LORD said unto me, ^zThe backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward ^athe north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I ^{am} ^bmerciful, saith the LORD, and I will not keep *anger* for ever. ^cOnly acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast ^uscattered thy ways to the ^rstrangers ^runder every green tree, and ye have not obeyed my voice, saith the LORD. Turn, O backsliding children, saith the

¹ Or, *fame*.

² Heb. *in falsehood*.

6. *backsliding Israel*] The original is very strong: Hast thou seen Apostasy? i.e. Israel: as though Israel were the very personification of the denial of God.

she is gone up] Rather, *she goes*; it is her habitual practice.

7. Or, *And I said* (i.e. within myself), *After she has done all these things, she will return to me. But she did not return.*

treacherous] Lit. *Falsehood*, i.e. false, faithless. The character of the two sisters is plainly marked. Samaria is apostate; she abandons Jehovah's worship altogether. Judah maintains the form only; her secret desires are set upon the orgies of heathen worship.

8. Rather, *And I saw that because apostate Israel had committed adultery, I had put her away, and given her the writing of her divorcement, yet false Judah her sister feared not....* The expression, *For all the causes whereof*, is probably the actual formula with which writings of divorcement commenced.

9. *lightness*] Others render as in marg.

defiled] Rather, *profaned*. The land specially consecrated to Jehovah's service was treated by Judah as a common land.

10. *her treacherous sister Judah*] These words are a sort of refrain, thrice (ver. 7, 8, 10) repeated before God finally pronounces Judah more culpable than Israel.

11. *hath justified herself*] Judah had had the benefit of the warning given by Israel's example. Both abandon Jehovah's service for idolatry, but Israel is simply *apostate*, Judah is also *false*.

The verse is important, (1) as accounting for the destruction of Jerusalem so soon after the pious reign of Josiah. Manasseh's crimes had defiled the land, but it was by rejecting the reforms of Josiah that the people finally profaned it, and sealed their doom: (2) as shewing that it is not by the acts of its government that a nation stands or falls. Ahaz and Manasseh lent the weight of their influence to the cause of idolatry: Hezekiah and Josiah to the cause of truth. But the nation had to determine which should prevail. Excepting a remnant it embraced idolatry, and brought upon itself ruin: in the remnant the nation again revived (xxiv. 5, 7).

12. *the north*] The ten tribes, settled by Salmanezer in the north of Assyria.

I will not cause mine anger to fall upon you] Lit. *I will not cause my face to fall upon you*; i.e. *I will not receive you with averted looks*. The *and* before this clause should be omitted, as also before the next clause, *I will not keep* &c.

I will not keep] All God's promises and threats are conditional upon man's conduct.

13. *acknowledge*] Lit. *know thy iniquity*; know that thy doings are iniquitous.

scattered thy ways] Wandered in search of those idolatries which foreign nations practise.

14. *children...married*] The twofold relationship gives a double certainty of acceptance. As children they were sure of a father's love, as a wife they might hope for a revival of past affection from the husband of their youth.

- LORD; ^o for I am married unto you: and I will take you ^a one of a city, and two of a family, and I will bring you to Zion: ¹⁵ and I will give you ¹ pastors according to mine heart, which shall ¹⁶ feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: ¹ neither shall it ¹ come to mind; neither shall they remember it; neither shall they visit it; ¹⁷ neither shall ² that be done any more. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, ^m to the name of the LORD, to Jerusalem: neither shall they ⁿ walk any more after the ³ imagination of their evil heart. In those days ^o the house of Judah shall walk ⁴ with the house of Israel, and they shall come together out of the land of ^p the north to ^q the land that I have ⁵ given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee ^r a ⁶ pleasant land, ^r a goodly heritage of the hosts of nations? and I said, Thou shalt call me,

¹ Heb. come upon the heart.

² Or, it be magnified.

³ Or, stubbornness.

⁴ Or, to.

⁵ Or, caused your fathers to possess.

⁶ Heb. land of desire.

⁷ Heb. an heritage of glory, or, beauty.

^o ch. 31. 32.

Hos. 2. 19.

^a Rom. 11. 6.

¹ ch. 23. 4.

Ezek. 34. 23.

¹⁶ Acts 20. 28.

¹ Isai. 65. 17.

^m Isai. 60. 9.

ⁿ ch. 11. 8.

^o See Isai.

11. 13.

Ezek. 37.

16-22.

^p ch. 31. 8.

^q Amos 9. 15.

^r Ps. 106. 21.

Ezek. 20. 6.

Dan. 8. 9.

one of a city, and two of a family] The family (in Hebrew) is far larger than a city, as it embraces all the descendants of a common ancestor. Thus the tribe of Judah was divided into only four or five families. However national the apostasy, it does not involve in its guilt the few who are faithful, and the promises are still their rightful possession.

to Zion] To the true Church. The fulfilment of the promise began with the return to Palestine after the Babylonian exile, but is complete only in Christianity.

15. pastors] Kings, rulers (cp. ii. 8). Not military usurpers (Hos. viii. 4), but true servants of God, as David (1 S. xiii. 14).

16. in those days] This and the phrase "the latter days," had become under the Messianic teaching of the prophets a regular formula for the time of Christ's coming, when all the nation's hopes would be fulfilled.

The Ark was the centre of the Mosaic economy, containing within it the two tables of the Law, as the conditions of the Covenant, and having over it, upon the mercy-seat, the Shohinah as the visible sign of God's presence. But "in those days" the symbol must pass away, because God will then dwell in His people by the gift of the Holy Ghost (1 Cor. iii. 16), and the terms of the Covenant will be written on their hearts (xxxi. 33).

neither shall they visit it] Rather, neither shall they miss it; i.e. they will not trouble about it, nor regret its loss.

neither shall that be done any more] Rather, neither shall it (the Ark) be made any more; it shall not be renewed or repaired, because the Tabernacle of God will be one "made without hands" (Heb. ix. 11), even the heart of His believing people.

17. the throne of the LORD] Jehovah's throne shall not be the Ark, but Jerusalem, i.e. the Christian Church (Rev. xxi. 2; Gal. iv. 26).

to Jerusalem] The LXX. and Syriac are probably right in omitting this word. imagination...] Stubbornness (marg.). A word always used in a bad sense, for obstinacy.

18. with] To (marg.). The prophet has just described the return of the ten tribes (v. 14), &c. Israel is represented as the first to repent, and Judah must go to her, in order that they may come together back to the Holy Land, divided no longer into Jews and Israelites, but merged into one people.

out of the land of the north] The objection that the Jews were not carried like the Israelites into the northern provinces of Assyria (v. 12), but into Babylonia, misinterprets the whole prophecy, the gist of which is that in case of Israel's repentance, Judah must humbly seek her out, and be content henceforward to take the inferior place, as having been the more guilty (see v. 11).

19. But I (emphatic)] And I. The emphasis lies in the abundant goodness of God contrasted with Israel's waywardness.

How...? Rather, How...! i.e. How gloriously! With what honour will I place thee among the children!

goodly...of the hosts...] Rather, a heritage of the chief beauty of nations. The general sense is, that Israel possesses the most beautiful territory of any nation.

and I said] This clause is not the answer to a difficulty, as in the A. V., but completes the description of God's loving purpose. "I said within myself that I would treat thee

- * Isai. 63. 16. 20 *My father; and shalt not turn away ¹from me. Surely as a wife treacherously departeth from her ²husband, so ³have ye dealt treacherously with me, O house of Israel, saith the LORD.
- * Isai. 48. 8. ch. 6. 11.
- * Isai. 15. 2. 21 A voice was heard upon ⁴the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God. ¶ ⁵Return, ye backsliding children, *and* ⁶I will heal your backslidings. ¶ Behold, we come unto thee; for thou *art* the LORD our God.
- * ver. 14. 22 the multitude of mountains: ⁷"truly in the LORD our God is the salvation of Israel. ⁸For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us: ⁹for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, *and* ¹⁰have not obeyed the voice of the LORD our God.
- * Ps. 121. 1. 23 CHAP. 4. IF thou wilt return, O Israel, saith the LORD, ¹¹"return unto me: and if thou wilt put away thine abominations out of 2 my sight, then shalt thou not remove. ¹²And thou shalt swear, The LORD liveth, ¹³"in truth, in judgment, and in righteousness;
- * Ps. 3. 8. 24
- * ch. 11. 13. 25
- * Hos. 9. 10.
- * Ezra 9. 7.
- * ch. 22. 21.
- * ch. 3. 1.
- * Joel 2. 12.
- * Deut. 10. 20.
- * Isai. 45. 23.
- * Isai. 48. 1.
- * Zech. 8. 8.

¹ Heb. *from after me*.² Heb. *friend*.

as a son, and give thee a glorious inheritance: I also said, that ye would return my love, would call me Father, and be untrue to me no more."

20. *Surely as*) Rather, Just as.

21. *upon the high places*) Upon those bare table-lands, which previously had been the scene of Israel's idolatries (r. 2). The prophet supposes the offer of mercy to Israel if repentant to have been accepted, and describes Israel's agony of grief now that she is convinced of her sins.

weeping and supplications) Lit. *the weeping of earnest prayers for mercy*.

for they have...) Rather, *because they have perverted their way*, lit. made it crooked. It gives the reason of their cry for mercy.

22. Jehovah's answer to their prayer in r. 21 is immediately followed by their acceptance of the offer of Divine mercy.

for) Rather, *because...* This profession of faith gives the reason why they return to Jehovah. The whole description is most graphically conceived. The people weeping upon the hills: God's gracious voice bidding them return: the glad cry of the penitents exclaiming that they come: the profession of faith won from them by the divine love;—these form altogether a most touching picture of a national repentance.

23. Rather, *Surely in rain from the hills is the revelry of the mountains*. The penitents contrast in it the uselessness of idol-worship with the salvation which Jehovah gives to His people.

24. *For...*) And. It is the continuation of the thought in r. 23. Idolatry was there described as unprofitable, here as ruinous and hurtful.

shame) Lit. *the shame* [Bosheth, per-

sonified], that is, *Baal*. The names *Bosheth*, and *Baal* are constantly interchanged. Cp Judg. vi. 31, 32.

their flocks and their herds) The temperate and sober enjoyments connected with Jehovah's sacrifices led to no excess, whereas in idol-worship the people, after sitting down "to eat and drink, rose up to play," and wasted both health and substance in licentious revelry.

their sons...) This probably refers to human sacrifices.

25. *We lie down...*) Or, *We will lie down*: we are ready to throw ourselves upon the ground in bitter humiliation.

covereth) Lit. *shall cover us*. We will hide our face from others.

IV. 1-4. The conclusion of both sides of the prophecy; to Israel, rr. 1, 2; to Judah, rr. 3, 4.

1. *return*) The repentance of Israel described in iii. 21-25 was a hope, and not a reality. The return, literally, would be their restoration to their land; spiritually, their abandoning their sins.

Verses 1 and 2 should be translated as follows:

If thou wouldst return, O Israel, saith Jehovah,
Unto Me thou shalt return:
And if thou wouldst remove thy abominations from before Me,
And not wander to and fro,
But wouldst swear truly, uprightly,
and justly
By the living Jehovah;

Then shall the heathen bless themselves.

- and the nations shall bless themselves in him, and in him shall
 3 they glory. For thus saith the LORD to the men of Judah and
 Jerusalem, ¹Break up your fallow ground, and ²sow not among
 4 thorns. ³Circumcise yourselves to the LORD, and take away
 the foreskins of your heart, ye men of Judah and inhabitants of
 Jerusalem: lest my fury come forth like fire, and burn that
 none can quench it, because of the evil of your doings.
- 5 Declare ye in Judah, and publish in Jerusalem; and say,
 Blow ye the trumpet in the land: cry, gather together, and say,
 'Assemble yourselves, and let us go into the defenced cities.
 6 Set up the standard towards Zion: 'retire, stay not: for I will
 7 bring evil from the ⁴north, and a great ⁵destruction. 'The lion
 is come up from his thicket, and ⁶the destroyer of the Gentiles
 is on his way; he is gone forth from his place ⁷to make thy
 land desolate; and thy cities shall be laid waste, without an in-
 8 habitant. For this ⁸gird you with sackcloth, lament and howl:
 for the fierce anger of the LORD is not turned back from us.

^d Gen. 22. 18.
 Gal. 3. 8.
^e Isai. 45. 25.
 1 Cor. 1. 31.
^f Hos. 10. 12.
^g Matt. 13.
 7. 22.
^h ch. 9. 26.
 Rom. 2. 28.
 Col. 2. 11.

ⁱ ch. 8. 14.

^k ch. 1. 13.
 & 6. 1, 22.
^l 2 Kin. 24. 1.
 Dan. 7. 4.
^m ch. 25. 9.
ⁿ Isai. 1. 7.
^o ch. 2. 15.
^p Isai. 22. 12.
 ch. 6. 28.

¹ Or, strengthen.

² Heb. breaking.

in him] In Jehovah. Two great truths are taught in this verse; (1) that the Gentiles were to be members of the Church of the Messiah; (2) that Israel's peculiar office was to be God's mediator in this great work. Thus Jeremiah is in exact accord with the evangelical teaching of Isaiah.

3. to the men] To each man of Judah. They are summoned individually to repentance.

Break up] Lit. Fallow for you a fallow ground, i.e. do not sow the seeds of repentance in unfit soil, but just as the husbandman prepares the ground, by clearing it of weeds, and exposing it to the sun and air, before entrusting to it the seed, so must you regard repentance as a serious matter, requiring forethought, and anxious labour. To sow in unfallowed ground, was practically to sow on land full of thorns.

4. See Deut. x. 16 note. Nature, such as it is in itself, unconsecrated to God, is to be removed from our inner selves, that a new and spiritual nature may take its place.

lest my fury...] God is long-suffering, but unless this change take place, the time of judgment must at length come to all as it came to Jerusalem—like fire (cp. 1 Cor. iii. 13; Phil. ii. 12, 13).

iv. 5—vi. 30. God's judgment upon the Unrepentant.

A group of prophecies now commences, extending to ch. x. 25, but broken at the beginning of ch. vii. by a new heading. The subject of them all is the same, namely, the approaching devastation of Judaea by a hostile army in punishment of its persistence in idolatry. The prophecy of ch. vii. was probably written in the first year of Jehoiakim, while as regards the rest they probably extended over a con-

siderable period of time. This group, which we may reasonably believe to have come down to us much as it stood in Jehoiakim's roll, gives us a general view of the nature of Jeremiah's efforts during that important period, when under Josiah a national reformation was still possible, and the exile might have been averted. The prophecy (ch. vii.), spoken in the first year of Jehoiakim, when the probation of Judah was virtually over, was the solemn closing of the appeal to the conscience of the people, and a protest, while the new king was still young upon his throne, against that ruinous course upon which he so immediately entered.

5. Rather, Make proclamation in Judah, and in Jerusalem bid them hear, and say, Blow the trumpet throughout the land: cry aloud and say &c. The prophecy begins with a loud alarm of war. The verse well sets forth in its numerous commands the excitement and confusion of such a time.

6. The standard] A flag or signal, to which the people were to rally.

retire, stay not] Rather, gather your goods together: linger not; for I (emphatic, I Jehovah) am bringing at this very time &c.

7. Rather, A lion...a destroyer of nations: a metaphor descriptive of the impending calamity. A lion is just rousing himself from his lair, but no common one. It is a destroyer, not of men, but of nations.

is on his way] Lit. has broken up his encampment. Jeremiah uses a military term strictly referring to the striking of tents in preparation for the march.

without an inhabitant] The final stage of destruction, actually reached in the utter depopulation of Judaea consequent upon Gedaliah's murder.

8. is not turned...] As long as their sins

- 9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.
- 10 ¶ Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace;
- 11 whereas the sword reacheth unto the soul. ¶ At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people,
- 12 not to fan, nor to cleanse, *even* a full wind from those places shall come unto me: now also will I give sentence against
- 13 them. Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles.
- 14 Woe unto us! for we are spoiled. ¶ O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long
- 15 shall thy vain thoughts lodge within thee? For a voice declareth from Dan, and publisheth affliction from mount
- 16 Ephraim. Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and
- 17 give out their voice against the cities of Judah. As keepers of

¹ Or, a fuller wind than those.

² Heb. after judgments.

are unrepented of, so long must their punishment continue.

10. *Ah, Lord (God)! Alas! my Lord Jehovah*: an expression of disapproval on Jeremiah's part. Jeremiah had constantly to struggle against the misgivings of his own melancholy nature, but he never let them prevent him from doing his duty. See *Intro.* p. 160.

Ye shall have peace] These words are generally referred to the false prophets; they rather refer to real prophecies of future blessedness promised to the Jews. Jeremiah could not reconcile the doom he was now commanded to pronounce, either with his previous prophecy, or with what he read in the writings of his predecessors. Time only could solve the difficulty. Upon the struggles of the prophets to understand their own predictions see 1 Pet. i. 10, 11.

unto the soul] The sword has reached the life, i.e. has inflicted a mortal wound.

11. *At that time*] See v. 7. Though the revelation of the certainty of Judah's ruin wrings from Jeremiah a cry of despair, yet it is but for a moment; he immediately returns to the delivery of God's message.

A dry wind] Lit. A clear wind. The Samûm is probably meant, a dry parching east wind blowing from the Arabian desert, before which vegetation withers, and human life becomes intolerable.

not to fan &c.] The Syrian husbandmen make great use of the wind for separating the chaff from the corn: but when the Samûm blows labour becomes impossible.—It is not for use, but for destruction.

12. Or, as in marg.; i.e. a wind more full, more impetuous than those winds which serve for fanning and cleansing the corn.

unto me] Rather, for me: to perform my will.

13. His troops move on in large masses like dark threatening clouds (Joel ii. 2).

Woe unto us! for we are spoiled] Jeremiah's own cry of grief.

14. *thy vain thoughts*] Thy iniquitous thoughts. *Aren*, the word used here, is especially applied to the sin of idolatry: thus Bethel is generally called Beth-aven by Hosea (iv. 15, v. 8 &c.), because instead of being the house of God, *El*, it was the house of an iniquity, *Aren*, the golden calf.

15. *Dan*] The border-town of Palestine on the north (Deut. xxxiv. 1).

mount Ephraim] The northern boundary of Judah itself. The invading army presses on so rapidly, that scarcely have the news arrived of its appearance at Dan, before fresh messengers announce that it has traversed the whole length of Galilee, and is now defiling through the mountains of Samaria.

affliction] The same word, *aren*, occurs in v. 14, and apparently there is a play upon its double meaning: for from a root signifying worthlessness, it is used both for wickedness and for misery. Thus the iniquity of Judah proves also to be her affliction, as being the cause of the ruin inflicted by the enemy.

16. *Proclaim ye to the heathen, Behold! Cry aloud concerning Jerusalem, that watchers are on their way from a far country: and will give out their voice against the cities of Judah*. The heathen are summoned to witness the chastisement of Jerusalem, that they may take warning thereby. By *watchers* are meant besiegers, who will surround the city with a line of sentinels.

17. Jeremiah compares the tents of the

- a field, are they against her round about; because she hath
 18 been rebellious against me, saith the LORD. ^bThy way and thy doings have procured these *things* unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.
- 19 ¶ My ^cbowels, my bowels! I am pained at ^dmy very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm
 20 of war. ^eDestruction upon destruction is cried; for the whole land is spoiled: suddenly are ^fmy tents spoiled, and my curtains in a moment. How long shall I see the standard, and
 22 hear the sound of the trumpet? For my people is foolish, they have not known me; they are sottish children, and they have none understanding: ^gthey are wise to do evil, but to do good
 23 they have no knowledge. ^hI beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no
 24 light. ⁱI beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, ^jthere was no man, and
 25 all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were
 broken down at the presence of the LORD, and by his fierce anger.
- 27 ¶ For thus hath the LORD said, The whole land shall be desolate; ^kyet will I not make a full end. For this ^lshall the earth mourn, and ^mthe heavens above be black: because I have spoken it, I

^b Ps. 107. 17.
 Isai. 60. 1.
 ch. 2. 17.

^c Isai. 15. 5.
 ch. 9. 1, 10.

^d Ps. 42. 7.
 Ezek. 7. 26.
 ch. 10. 20.

^f Rom. 16. 19.

^g Isai. 24. 19.

^h Gen. 1. 2.

ⁱ Isai. 5. 25.

Ezek. 38. 20.

^k Zeph. 1. 3.

^l ch. 5. 10.

& 46. 23.

^m Hos. 4. 3.

ⁿ Isai. 5. 30.

& 50. 3.

¹ Heb. *the walls of my heart.*

besiegers on guard round Jerusalem to the booths erected by shepherds or husbandmen for the protection of their flocks or produce.

18. *thy wickedness*] This siege is thy wickedness, i.e. in its results; or better, this is thy wretchedness, this army and thy approaching ruin is thy misery.

because] for. To feel that one's misery is the result of one's own doings adds bitterness to the anguish, and makes it reach, penetrate to the heart.

19. The verse is best translated as a series of ejaculations, in which the people express their grief at the ravages committed by the enemy:

My bowels! My bowels! I writhe in pain!
The walls of my heart! My heart moans for me!

I cannot keep silence!

For thou hast heard, O my soul, the trumpet's voice!

The alarm of war!

20. *Destruction &c.*] Or, *breaking upon breaking* (v. 6). The news of one breaking, one violent calamity, follows close upon another.

my curtains] The curtains of the tent, put here for the tents themselves. Tents were the ordinary habitations of the Israelites.

21. *the standard*] See v. 6. The alarm caused by the invasion is graphically described. The people are dispersed over the land following their usual pursuits, when tidings come of the enemy's approach. The

only chance of escape is a hasty flight. Flags stream from the hills to mark the safest route, while the blasts of the trumpet quicken the steps of the wavering.

23-26. In four verses each beginning with *I beheld*, the prophet sees in vision the desolate condition of Judæa during the Babylonian Captivity.

23. *without form, and void*] Desolate and void (see Gen. i. 2 note). The land has returned to a state of chaos (marg. ref. note). *and the heavens*] And upward to the heavens. The imagery is that of the last day of judgment. To Jeremiah's vision all was as though the day of the Lord had come, and earth returned to the state in which it was before the first creative word (see 2 Pet. iii. 10).

24. *moved lightly*] Reeled to and fro, from the violence of the earthquake.

26. *the fruitful place*] The Carmel (ii. 7), where the population had been most dense, and the labours of the husbandman most richly rewarded, has become the wilderness.

at the presence] i.e. because of, at the command of Jehovah, and because of His anger.

27. *desolate*] a waste.

One of the most striking points of prophecy is, that however severe may be the judgment pronounced against Judah, there is always the reservation, that the ruin shall not be complete (iii. 14).

28. *For...*] Because of this doom upon Judah.

• Num. 23.
19.
ch. 7. 10.

• Ezek. 23. 40.
• ch. 22. 20.
Lam. 1. 2.

• Isai. 1. 15.
Lam. 1. 17.

• Ezek. 22. 30.

• Gen. 18.

23. &c.

Ps. 12. 1.

• Gen. 18. 26.

• Tit. 1. 10.

• ch. 4. 2.

• ch. 7. 9.

• 2 Chr. 16. 9.

• Isai. 1. 5.

ch. 2. 30.

• ch. 7. 28.

Zeph. 3. 2.

• ch. 8. 7.

• Mic. 3. 1.

• Ps. 2. 3.

have purposed *it*, and [•]will not repent, neither will I turn back
29 from it. The whole city shall flee for the noise of the horsemen
and bowmen; they shall go into thickets, and climb up upon the
rocks: every city *shall be* forsaken, and not a man dwell therein.
30 And *when thou art* spoiled, what wilt thou do? Though thou
clothest thyself with crimson, though thou deckest thee with or-
naments of gold, [•]though thou rentest thy ¹face with painting,
in vain shalt thou make thyself fair; [•]*thy* lovers will despise
31 thee, they will seek thy life. For I have heard a voice as of a
woman in travail, *and* the anguish as of her that bringeth forth
her first child, the voice of the daughter of Zion, *that* bewaileth
herself, *that* [•]spreadeth her hands, *saying*, Woe is me now! for
my soul is wearied because of murderers.

CHAP. 5. RUN ye to and fro through the streets of Jerusalem, and
see now, and know, and seek in the broad places thereof, [•]if ye
can find a man, [•]if there be *any* that executeth judgment, that
2 seeketh the truth; [•]and I will pardon it. And [•]though they
3 say, [•]The LORD liveth; surely they [•]swear falsely. O LORD, *are*
not [•]thine eyes upon the truth? thou hast [•]stricken them, but
they have not grieved; thou hast consumed them, but [•]they
have refused to receive correction: they have made their faces
4 harder than a rock; they have refused to return. Therefore I
said, Surely these *are* poor; they are foolish: for [•]they know
5 not the way of the LORD, *nor* the judgment of their God. I will
get me unto the great men, and will speak unto them; for
[•]they have known the way of the LORD, *and* the judgment of
their God: but these have altogether [•]broken the yoke, *and*

¹ Heb. eyes.

I have purposed it] The LXX. arrange-
ment restores the parallelism;

For I have spoken, and will not repent,
I have purposed, and will not turn back
from it.

29. *The whole city &c.*] Rather, Every
city is fleeing. All the inhabitants of the
towns flee to Jerusalem for protection, or
seek refuge in the woods and rocks.

the horsemen and bowmen] The cavalry
(iv. 13) and bowmen formed the chief
strength of the Assyrian armies.

they shall go] They have gone.

30. Translate, And thou, O plundered
one, what effectest thou, that thou clothest
thyself with scarlet, that thou deckest thyself
with ornaments of gold, that thou enlargeth
thine eyes with antimony (2 K. ix. 30
note)? *In vain* dost thou beautify thyself;
thy lovers despise thee, they seek thy life.
Jerusalem is represented as a woman who
puts on her best attire to gain favour in the
eyes of her lovers, but in vain.

31. For a cry have I heard as of one
writhing in pain:

Anguish as of one that bringeth
forth her first-born:

The cry of the daughter of Zion.

She gasps for breath: she stretches
out her palms:

Woe is me! for my soul faints before
the murderers.

V. 1-9. The capture and the destruction
of Jerusalem was owing to its utter immo-
rality. Josiah's reforms were frustrated by
the immorality prevalent among all classes.
The prophet sees evil triumphing, but we
must not take his words so literally as to
conclude that there were no good men then
in Jerusalem (cp. iv. 27, xxiv. 5).

1. *the broad places*] The open spaces
next the gates, and other places of con-
course.

a man] Or, *any one*.

that executeth] That practiseth.

truth] uprightness, probity (so in v. 3).

2. Though they take the most binding
form of oath, they do so only as a means of
deceiving others.

3. *upon the truth*] God looks to the *faith*,
the upright purpose of the heart, and with-
out it the nominal fealty of an oath is an
abomination.

4. *Therefore*] More simply and.

they are foolish] Or, *they act foolishly*
(see Num. xii. 11), not having that know-
ledge which would enable them to guide
their ways with discretion.

5. *they have known*...] Men of education,
who read the Scriptures, and learn from
them the nature of God's judgments.

but these] Lit. *surely they* (cp. v. 4).

the yoke] The Mosaic law.

and burst...] They have torn off, torn
themselves loose from.

6 burst the bonds. Wherefore "a lion out of the forest shall slay them, "and a wolf of the 'evenings shall spoil them, "a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, 7 and their backslidings "are increased. ¶ How shall I pardon thee for this? thy children have forsaken me, and "sworn by them "that are no gods: "when I had fed them to the full, they then committed adultery, and assembled themselves by troops 8 in the harlots' houses. "They were as fed horses in the morning: 9 every one "neighed after his neighbour's wife. "Shall I not visit for these things? saith the LORD: "and shall not my soul 10 be avenged on such a nation as this? "Go ye up upon her walls, and destroy; "but make not a full end: take away her 11 battlements; for they are not the LORD's. For "the house of Israel and the house of Judah have dealt very treacherously 12 against me, saith the LORD. "They have belied the LORD, and said, "It is not he; neither shall evil come upon us; "neither 13 shall we see sword nor famine: and the prophets shall become wind, and the word is not in them: thus shall it be done unto 14 them. Wherefore thus saith the LORD God of hosts, Because ye speak this word, "behold, I will make my words in thy 15 mouth fire, and this people wood, and it shall devour them. Lo, I will bring a "nation upon you "from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandeth 16 what they say. Their quiver is as an open sepulchre, they are 17 all mighty men. And they shall eat up thine "harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines

¹ Or, *deserts*.

² Heb. *are strong*.

the lions] The fastenings by which the yoke was fixed upon the necks of the oxen.

6. *evenings*] See marg. From its habit of skulking about in the twilight the wolf is often called the *evening wolf* (Hab. i. 8; Zeph. iii. 3), but the word used here means a sandy desert.

leopard] panther.

7. Rather, Why, for what reason should I pardon thee?

when &c.] Or, though I bound them to me by oath, yet they committed adultery.

the harlots' houses] The harlot's house, i.e. the temple of an idol; the prophet had also in view (see v. 8) the unchastity which accompanied most forms of nature-worship.

8. *in the morning*] Render, they rove about. Some prefer, "(horses) from Mesech."

10. *her walls*] It is possible that not the city walls, but those of a vineyard are meant. Judæa is God's vineyard (Isai. v. 1-7), and God permits the enemy to enter the vineyard to destroy her.

battlements] tendrils. The tendrils and branches of Judah's vine are given up to ruin, but not the stock. See Isai. vi. 13 note.

12. *It is not he*] i.e. Who speaks by the prophets.

13. *word*] Rather, speaker. Lit. *And he who speaketh is not in them*, i.e. there is no one who speaketh in them; what the prophets say has no higher authority than themselves.

thus...] i.e. May the evil which the prophets threaten fall upon their head.

15. Israel is not put here for the ten tribes, but for the whole house of Jacob, of which Judah was now the representative.

mighty] permanent, enduring. The word is the usual epithet of the rocks (Num. xxiv. 21), and of ever-flowing streams (Deut. xxi. 4. Heb.). It describes therefore a nation, whose empire is firm as a rock, and ever rolling onwards like a mighty river. The epithet *ancient* refers simply to time.

whose language thou knowest not] This would render them more pitiless, as they would not understand their cries for mercy.

16. *Their quiver*] See iv. 20, note.

17. Or,—

It shall eat thine harvest and thy breed: They shall eat thy sons and thy daughters: It shall eat thy sheep and thy cattle: It shall eat thy vines and thy fig-trees.

^a ch. 4. 7.

^o Ps. 104. 20.

^p Hos. 13. 7.

^q Josh. 23. 7.

^r Zeph. 1. 6.

^s Deut. 32. 21.

^t Deut. 32. 15.

^u Ezek. 22. 11.

^v ch. 13. 27.

^w ch. 9. 9.

^x ch. 44. 22.

^y ch. 39. 8.

^a ch. 4. 27.

^{ver.} 18.

^b ch. 3. 20.

^c 2 Chr. 36.

^{16.}

^{ch.} 4. 10.

^d Isai. 28. 15.

^e ch. 11. 13.

^f ch. 1. 9.

^g Deut. 28.

^{40.}

^{Isai.} 5. 26.

^{ch.} 1. 15.

^h Isai. 30. 3.

^{ch.} 4. 16.

ⁱ Lev. 26. 10.

^{Deut.} 28.

^{31, 33.}

- and thy fig trees : they shall impoverish thy fenced cities, where-
 18 in thou trustedst, with the sword. Nevertheless in those days,
 19 saith the LORD, I ^k will not make a full end with you. ¶ And it
 shall come to pass, when ye shall say, 'Wherefore doeth the
 LORD our God all these *things* unto us? then shalt thou answer
 them, Like as ye have ^m forsaken me, and served strange gods
 in your land, so ⁿ shall ye serve strangers in a land *that is not*
 20 your's. ¶ Declare this in the house of Jacob, and publish it in
 21 Judah, saying, Hear now this, O ^o foolish people, and without
 understanding; which have eyes, and see not; which have ears,
 and hear not: ^p fear ye not me? saith the LORD: will ye not
 22 tremble at my presence, which have placed the sand *for* the
 bound of the sea by a perpetual decree, that it cannot pass it:
 and though the waves thereof toss themselves, yet can they not
 prevail; though they roar, yet can they not pass over it?
 23 ¶ But this people hath a revolting and a rebellious heart; they
 are revolted and gone. Neither say they in their heart, Let us
 now fear the LORD our God, ^r that giveth rain, both the ^s former
 and the latter, in his season: ^t he reserveth unto us the ap-
 25 pointed weeks of the harvest. ^u Your iniquities have turned
 away these *things*, and your sins have withholden good *things*
 26 from you. For among my people are found wicked men: ^v they
 lay wait, as he that setteth snares; they set a trap, they catch
 27 men. As a ^w cage is full of birds, so are their houses full of
 28 decoit: therefore they are become great, and waxen rich. They
- ^k ch. 4. 27.
^l Deut. 29.
^m 24 &c.
ⁿ 1 Kin. 9. 8.
^o ch. 13. 22.
^p ch. 2. 13.
^q Deut. 28.
^r 48.
^s Isai. 6. 9.
^t Ezek. 12. 2.
^u Matt. 13. 14.
^v Rev. 15. 4.
^w Job 26. 10.
^x Ps. 104. 9.
^y Ps. 147. 8.
^z Acts 14. 17.
^{aa} Deut. 11. 14.
^{ab} Joel 2. 23.
^{ac} Gen. 8. 22.
^{ad} ch. 3. 3.
^{ae} Prov. 1. 11, 17, 18.
- ¹ Heb. heart, Hos. 7. 11. ² Or. they pry as fowlers lie in wait. ³ Or, coop.

they shall impoverish...] Or, it shall batter thy fortified cities, wherein thou trustest, with weapons of war. There is probably reference here to an instrument like a battering-ram, with which the Assyrians beat down the walls of their enemies.

19. The reason why God so chastises His people. As they in a land specially consecrated to Jehovah had served *strange* (i.e. foreign) gods, so shall they in a land belonging to others be the slaves of strangers.

20-31. Against the God (1) of Creation (r. 22), and (2) of Providence (r. 24), they sin, not merely by apostasy, but by a general immorality extending to all classes (rr. 25-28). It is in this immorality that their idolatry has its root.

22. The sea is the symbol of restless and indomitable energy, chafing against all resistance, and dashing to pieces the works whereby man endeavours to restrain its fury. Yet God has imposed upon it laws which it must obey, and keeps it in its appointed place, not by barriers of iron but by a belt of sand. Modern science has shewn that the resisting power of sand is enormous. A wave which would shatter rocks falls powerless upon sand.

can they not prevail?] The opposite of *thou couldst* (iii. 5). The sea, the mightiest of God's works, cannot prevail, cannot break God's laws, because He has not endowed it with free-will. Man, physically impotent, can prevail, because, being made in God's image, he is free.

23. The heart, or will of the Jews was first *revolting*, lit. a will that *drew back* from God, because it disliked His service; and secondly it was *rebellious*, a will that actively resisted Him. Cp. Deut. xxi. 18, 20.

24. As God's Providence addresses itself chiefly to the thoughtful, Jeremiah says *in their heart*. By the intelligent study of God's dealings men perceive that they are not merely acts of power but also of love.

the appointed weeks] Lit. He guardeth, maintaineth, for us the weeks which are the statutes or settled laws of the harvest. These were the seven weeks from the Passover to Pentecost, and were as important for the ingathering of the crops as the rainy seasons for their nourishment.

25. It was not that the rains did not fall, or that the harvest weeks were less bright; the good was there, but the wickedness of the community blocked up the channels, through which it should have reached the people. The lawlessness and injustice of the times kept the mass of the people in poverty.

26. Rather, he spieth about like the crouching down of fowlers; they have set the fatal snare; they catch men.

trap] Lit. The destroyer; it was probably a gin, which strangled the birds caught in it.

27. *deceit*] The wealth gained by deceit and fraud.

28. Fatness is admired in the East as a sign of wealth.

are waxen ^vfat, they shine: yea, they overpass the deeds of the wicked: they judge not ^athe cause, the cause of the fatherless, ^ayet they prosper; and the right of the needy do they not judge.
 29 ^bShall I not visit for these *things*? saith the LORD: shall not
 30 my soul be avenged on such a nation as this? ¶ ¹A wonderful and
 horrible thing is committed in the land; the prophets prophesy
 31 ^afalsely, and the priests ^bbear rule by their means; and my people
^clove to have it so: and what will ye do in the end thereof?

CHAP. 6. O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in "Beth-haccerem: ^bfor evil appeareth out of the north, and great destruction. I have likened the daughter of Zion to a ^ccomely and delicate woman. The shepherds with their flocks shall come unto her; ^athey shall pitch their tents against her round about; they shall feed every one in his place. ^dPrepare ye war against her; arise, and let us go up ^eat noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. Arise, and let us go by night, and let us destroy her palaces. For thus hath the LORD of hosts

¹ Or, *astonishment and filthiness.*

² Or, *take into their hands.*
³ Or, *dwelling at home.*

they shine] This word is used of the sleekness of the skin, soft and smooth as ivory.

they overpass the deeds of the wicked] Lit. *They have overpassed words of wickedness, i.e. they go to excess in wickedness.*

yet they prosper] Or, *that they (the orphans) may prosper, enjoy their rights.*

30. Rather, *A terrible and horrible thing has happened in the land.*

31. *bear rule by their means*] Rather, *The priests rule at their hands, i.e. govern according to their false prophecies, guidance, and directions.*

my people love to have it so] False teaching lightens the yoke of God's Law, and removes His fear from the conscience: and with this, man is ready to be content.

VI. Jeremiah proceeds to unveil the judgment impending upon Jerusalem, and his description of it is divided into five parts, each beginning with the words "Thus saith Jehovah."

1. Jeremiah addresses the men of Benjamin, either as being his own tribesmen, or as a name appropriate to the people of Jerusalem, which also was situate in the tribe of Benjamin.

gather yourselves to flee] Gather your goods together to remove them to a place of safety.

blow the trumpet in Tekoa] The name of Tekoa is almost identical with the verb to blow: but it was not chosen merely for the alliteration, but because it was the last town in Judaea (about eleven miles south of Jerusalem), upon the very border of the desert, where the fugitives would halt.

a sign] Rather, *a signal.*

Beth-haccerem] Or, the "Vineyard-House,"

which was situated half-way between Jerusalem and Tekoa.

appeareth] is *bending over*;—is bending forward in eagerness to seize its prey.

2. The whole verse is difficult, but should probably be translated;—*to a pasture, ye a luxuriant pasture, have I likened [or, have reduced to silence, i.e. destroyed] the daughter of Zion.*

3. *To it shall come shepherds with their flocks:*

They have pitched upon it their tents round about:

They have pastured each his hand, i.e. side.

The pasture is so abundant that each feeds his flock, i.e. plunders Jerusalem, at the side of his own tent.

4. *Prepare ye war*] Rather, *Sanctify ye war against her.* War in ancient times was never undertaken without religious solemnities (see Deut. xx. 2 note). For some of these cp. Ezek. xxi. 21-23.

at noon] The midday heat is so great in the East as to be usually passed under shelter (2 Sam. iv. 5; Song of Sol. i. 7). The morning-march of an army was made fasting, and was usually over by eight or nine. But so great is the impatience of the Chaldeans for the assault that they cry, *we will make the assault at noon!*

Woe unto us!] Or,

Alas for us! for the day has turned; For the evening shadows are lengthening!

5. *Up! and we will make the assault by night! And destroy her palaces.*

^v Deut. 32. 15.
^a Isai. 1. 23.
^b Zech. 7. 10.
^c Job 12. 6.
^d Ps. 73. 12.
^e ver. 9.
^f Mal. 3. 5.
^g ch. 23. 14.
^h Hos. 6. 10.
ⁱ ch. 14. 14.
^j Ezek. 13. 6.
^k Mic. 2. 11.

^l Neh. 3. 14.
^m ch. 1. 14.
ⁿ 3. 6.

^o 2 Kin. 25. 1. 4.

^p ch. 51. 27.
^q Joel 3. 9.
^r ch. 15. 8.

- said, Hew ye down trees, and ¹cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her. ²As a fountain casteth out her waters, so she casteth out her wickedness: ³violence and spoil is heard in her; before me continually is grief and wounds. Be thou instructed, O Jerusalem, lest ⁴my soul ²depart from thee; lest I make thee desolate, a land not inhabited. ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.
- 10 ¶ To whom shall I speak, and give warning, that they may hear? behold, their ¹car is uncircumcised, and they cannot hearken: behold, ²the word of the LORD is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the LORD; ¹I am weary with holding in: I will pour it out ³upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is full of days*. And ⁴their houses shall be turned unto others, *with their fields and wives together*: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. For from the least of them even unto the greatest of them every one is given to ⁵covetousness; and from the prophet even unto the priest every one dealeth falsely. They have ⁶healed also the ³hurt of the daughter of my people slightly,

¹ Or, pour out the engine of shot.

² Heb. be loosed, or, dis-jointed.

³ Heb. bruise, or, breach.

The generals delay the assault till the next morning. The soldiers consider themselves aggrieved at this, and clamour for a night attack.

6. *Hew ye down trees*] Rather, *her trees*:—for the simple purpose of clearing the approaches.

cast a mount] Lit. *pour*: the earth was emptied out of the baskets, in which it was carried to the required spot upon the backs of labourers.

wholly] Or,

She is the city that is visited:

Wholly oppression is in the midst of her!

She is visited, i.e. punished; she is ripe for punishment.

7. *As a fountain casteth out*] Better, *As a cistern cooleth*.

before me...] **Before My face continually there is disease and wounding**:—Disease as the result of poverty and want: wounding, or, the commission of deeds of actual violence.

8. *Be thou instructed*] **Be thou chastised**: learn the lesson which chastisement is intended to teach thee.

lest my soul] Lest I Myself—not depart from thee, God does not willingly leave His people, but—**be torn from thee**.

9. *They &c.*] Each word indicates the completeness of Judah's ruin.

turn back thine hand] Addressed perhaps to Nebuchadnezzar as God's servant (xxv. 9). He is required to go over the vine once again, that no grapes may escape.

into the baskets] Better, *upon the tendrils*. While the Jews carried captive to Babylon escaped, misery gleaned the rest again and again.

10. *give warning*] Rather testify.

reproach] They make the Word of God the object of their ridicule.

11. Or, **But I am filled with the fury of Jehorah: I am weary with holding it in. Pour it out upon the children in the street, and upon the company of youths together; for both man and wife shall be taken; the elder and he whose days are full.** With emphatic abruptness Jeremiah bids himself give full utterance to God's message. And the message is to reach all. Five stages of human life are successively marked out.

12. *turned*] Violently transferred. Houses, fields, wives, all they most valued, and most jealously kept to themselves—are gone.

13. *given to covetousness*] Lit. **every one has gained gains**. The temper of mind which gains the world is not that which gains heaven.

falsely] Rather, *fraudulently*.

14. *healed*] Rather, *tried to heal*.

of the daughter] These words are omitted by a majority of MSS., but found in most of the Versions.

slightly] Lit. *according to*, i.e. as if it were, *a trifle: making nothing of it*. This cry of peace was doubtless based upon Josiah's reforms.

- 15 saying, Peace, peace; when *there is* no peace. Were they
 16 ashamed when they had committed abomination? nay, they
 were not at all ashamed, neither could they blush: therefore
 they shall fall among them that fall: at the time that I visit
 17 them they shall be cast down, saith the LORD. ¶ Thus saith
 the LORD, Stand ye in the ways, and see, and ask for the old
 paths, where is the good way, and walk therein, and ye shall
 find rest for your souls. But they said, We will not walk
 18 therein. Also I set watchmen over you, saying, Hearken to
 the sound of the trumpet. But they said, We will not hearken.
 19 Therefore hear, ye nations, and know, O congregation, what is
 among them. Hear, O earth: behold, I will bring evil upon
 this people, even the fruit of their thoughts, because they have
 not hearkened unto my words, nor to my law, but rejected it.
 20 To what purpose cometh there to me incense from Sheba,
 and the sweet cane from a far country? your burnt offerings
 21 are not acceptable, nor your sacrifices sweet unto me. There-
 fore thus saith the LORD, Behold, I will lay stumblingblocks
 before this people, and the fathers and the sons together shall
 fall upon them; the neighbour and his friend shall perish.
 22 ¶ Thus saith the LORD, Behold, a people cometh from the north
 country, and a great nation shall be raised from the sides of the
 23 earth. They shall lay hold on bow and spear; they are cruel,

* ch. 4. 10.
 & 23. 17.
 * ch. 3. 3.

* Isai. 8. 20.
 ch. 13. 15.
 Luke 16. 29.
 * Matt. 11. 29.
 * Isai. 21. 11.
 ch. 25. 4.
 Hab. 2. 1.

* Isai. 1. 2.
 * Prov. 1. 31.

* Ps. 40. 6.
 Amos 5. 21.
 Mic. 6. 6.
 * Isai. 60. 6.
 ch. 7. 21.

* ch. 1. 15
 &c.

15. They are brought to shame because they have committed abomination: Shame nevertheless they feel not; To blush nevertheless they know not; Therefore they shall fall among the falling; At the time when I visit them, they shall stumble, saith Jehorah.

The fact is expressed that their conduct was a disgrace to them, though they did not feel it as such. "Abomination" has its usual meaning of idolatry (iv. 1).

16. The sense is:—God's prophet has declared that a great national calamity is at hand. "Make inquiries; stand in the ways; ask the passers by. Your country was once prosperous and blessed. Try to learn what were the paths trodden in those days which led your ancestors to happiness. Choose them, and walk earnestly therein, and find thereby rest for your souls." The Christian Fathers often contrast Christ the one *goodway* with the *old tracks*, many in number and narrow to walk in, which are the Law and the Prophets.

17. *watchmen*] The prophets (Isai. lii. 8). *the sound of the trumpet*] This was the signal for flight (vi. 1; Amos iii. 6). Similarly the prophet's warning was to move men to escape from God's judgments.

18. God summons three witnesses to hear His sentence. (1) The Gentiles. (2) All mankind, Jews and Gentiles. (3) Nature (see v. 19).

what is among them] Rather, *what happens in them*; i.e. "Know what great things I will do to them."

19. The Fathers understood this to be the decree rejecting the Jews from being the Church.

20. *the sweet cane*] The same as the scented cane of Ex. xxx. 23 (see note).

your burnt offerings] The rejection of ritual observances is proclaimed by the two prophets Isaiah and Jeremiah, who chiefly assisted the two pious kings Hezekiah and Josiah in restoring the Temple-service. God rejects not the ceremonial service, but the substitution of it for personal holiness and morality. Cp. 1 Sam. xv. 22; Isai. i. 11; Micah vi. 6-8.

21. *Behold, I give unto this people causes of stumbling, And they shall stumble against them:*

Fathers and sons together, the neighbour and his friend shall perish.

This is the natural consequence of their conduct. Their service of Jehovah was a systematic hypocrisy: how then could they walk uprightly with their fellow-men? When God lays stumblingblocks in men's way, it is by the general action of His moral law (James i. 13, 14), by which wilful sin in one point reacts upon the whole moral nature (do. ii. 10).

22. *raised*] Or, *awakened*, to undertake distant expeditions.

the sides of the earth] Or *ends*, the most distant regions (see xxv. 32).

23. *spear*] Properly, a javelin for hurling at the enemy (see 1 Sam. xvii. 6 note): an ordinary weapon of the Babylonians.

cruel] *ruthless, inhuman*. In the Assyrian monuments warriors put the vanquished to

- ^d Isai. 5. 30. and have no mercy; their voice ^croareth like the sea; and they ride upon horses, set in array as men for war against thee,
- 24 O daughter of Zion. We have heard the fame thereof: our hands wax feeble: ^eanguish hath taken hold of us, and pain, as
- ^e ch. 4. 31. 25 of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.
- ^f ch. 4. 8. 26 O daughter of my people, ^fgird thee with sackcloth, ^gand wallow thyself in ashes: ^hmake thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.
- ^g ch. 25. 34. 27 ¶ I have set thee for a tower and ⁱa fortress among my people,
- Mic. 1. 10. 28 that thou mayest know and try their way. ^jThey are all grievous
- ^h Zech. 12. 10. 29 they are all corrupters. The bellows are burned, the lead is
- ⁱ ch. 1. 19. 30 wicked are not plucked away. ^kReprobate silver shall men
- ^j 15. 20. call them, because the LORD hath rejected them.
- ^k ch. 5. 23. 29 they are all corrupters. The bellows are burned, the lead is
- ^l ch. 9. 4. 30 wicked are not plucked away. ^mReprobate silver shall men
- ^l Ezek. 22. 18. call them, because the LORD hath rejected them.
- ^m Isai. 1. 22. 30 wicked are not plucked away. ⁿReprobate silver shall men

CHAP. 7. THE word that came to Jeremiah from the LORD, saying,

¹ Or, *Refuse silver.*

death; rows of impaled victims hang round the walls of the besieged towns; and men collect in heaps hands cut from the vanquished.

horses, set in array] A full stop should be put after *horses*. It—the whole army, and not the cavalry only—is set in array.

as men for war against thee] Rather, as a warrior for battle against thee.

24. [The effect upon the Jewish people of the news of Nebuchadnezzar's approach.

wax feeble] Are relaxed. It is the opposite of what is said in v. 23 of the enemy, *They lay hold &c.* Terror makes the hands of the Jews hold their weapons with nerveless grasp.

25. *for the sword of the enemy*] Lit. for to the enemy a sword; i.e. for the enemy is armed, he has a commission from God to execute judgment. See xii. 12; Isai. x. 5, and Ps. xvii. 13 note.

fear is on every side] Māgôr-Missâbîh, Jeremiah's watchword (cp. xx. 3, 10). The and before it should be omitted.

26. *wallow thyself in ashes*] Violent distress is wont to find relief in eccentric actions, and thus the wallowing in ashes shews that Jerusalem's grief is unbearable. *the spoiler*] Nebuchadnezzar.

27-30. Render:

27. I have set thee among My people as a prover of ore,
And thou shalt know and try their way.

28. They are all of them rebels of rebels (i.e. utter rebels):
Slander-walkers, mere copper and iron,
Corrupters all of them.

29. The bellows glow: from their fire lead only!
In vain hath the smelter smelted,
And the wicked are not separated.

30. Refuse-silver have men called them:
For Jehovah hath refused them.

The intermixture throughout of moral words and metallurgical terms is remarkable.

29. *The bellows are burned*] Worn out by continual blowing. The prophet has exhausted all his efforts. His heart, consumed by the heat of divine inspiration, can labour no more. Others translate *The bellows snort*, i.e. blow furiously. More probably *The bellows glow* with the strong heat of the fire.

plucked away] Separated. The smelter's object is to separate the metal from the dross.

30. *Reprobate*] See marg.; not really silver, but the dross.

the LORD hath rejected them] This then is the end. The smelter is God's prophet: the bellows the breath of inspiration: the flux his earnestness in preaching. But in vain does the fervour of prophecy essay to melt the hearts of the people. They are so utterly corrupt, that no particle even of pure metal can be found in them. All the refiner's art is in vain. They have rejected all God's gifts and motives for their repentance, and therefore *Jehozah has rejected them* as an alloy too utterly adulterate to repay the refiner's toil.

VII.—X. In these four chapters Jeremiah addresses the people as they flocked into Jerusalem from the country, to attend the solemn services in the Temple upon a fast-day. Jehoiakim (ch. xxvi.) had just ascended the throne, and was so incensed at this sermon that he would have put Jeremiah to death but for the influence of Ahikam. With the accession of Jehoiakim all hope of averting the ruin of the country had passed away. He represented the reverse of his father's policy, and belonged to

- 2 "Stand in the gate of the LORD's house, and proclaim there ^a ch. 28. 2.
this word, and say, ¶ Hear the word of the LORD, all *ye of*
3 Judah, that enter in at these gates to worship the LORD. Thus
saith the LORD of hosts, the God of Israel, ^b Amend your ways
and your doings, and I will cause you to dwell in this place. ^b ch. 18. 11.
4 "Trust ye not in lying words, saying, The temple of the LORD, ^c Mic. 3. 11.
The temple of the LORD, The temple of the LORD *are* these.
5 For if ye thoroughly amend your ways and your doings; if ye
thoroughly ^d execute judgment between a man and his neigh-
6 bour; if ye oppress not the stranger, the fatherless, and the
widow, and shed not innocent blood in this place, ^e neither walk
7 after other gods to your hurt: ^f then will I cause you to dwell
in this place, in ^g the land that I gave to your fathers, for ever
8 and ever. ¶ Behold, ^h ye trust in ⁱ lying words, that cannot
9 profit. ^k Will ye steal, murder, and commit adultery, and swear
falsely, and burn incense unto Baal, and ^l walk after other gods
10 whom ye know not; ^m and come and stand before me in this
house, ⁿ which is called by my name, and say, We are delivered
11 to do all these abominations? Is ^o this house, which is called
by my name, become a ^p den of robbers in your eyes? Behold,

¹ Heb. *whereupon my name is called.*

that faction, who placed their sole hope of deliverance in a close alliance with Pharaoh-Necho. As this party rejected the distinctive principles of the theocracy, and the king was personally an irreligious man, the maintenance of the worship of Jehovah was no longer an object of the public care. At this time upon a public fast-day, appointed probably because of the calamities under which the nation was labouring, Jeremiah was commanded by Jehovah to stand at the gate of the Temple, and address to the people as they entered words of solemn warning. The whole sermon divides itself into three parts; (1) It points out the folly of the superstitious confidence placed by the people in the Temple, while they neglect the sole sure foundation of a nation's hope. A sanctuary long polluted by immorality must inevitably be destroyed (vii. 2—viii. 3). (2) Complaints follow of a more general character, in which the growing wickedness of the nation and especially of the leaders is pointed out (viii. 4—ix. 24). (3) Lastly the prophet shews the possibility of averting the evils impending upon the nation (ix. 25—x. 25).

VII. 1, 2. The Temple had several entrances (2 Chr. iv. 9); and the gate or door here mentioned is probably that of the *inner* court, where Baruch read Jeremiah's roll (xxxvi. 10). The prophet stood in the doorway, and addressed the people assembled in the outer court.

all ye of Judah] Better, lit. *all Judah* (cp. xxvi. 2).

3. If the people repented, instead of being led into captivity God would maintain their national existence. It is a promise of the continuance of an old blessing.

4. *The temple of the LORD*] Thrice re-

peated, to emphasize the rejection of the cry ever upon the lips of the false prophets. In their view the maintenance of the Temple-service was a charm sufficient to avert all evil.

these] The buildings of the Temple, to which Jeremiah is supposed to point. The Jews put their trust in the material buildings.

5-7. A summary of the conditions indispensable on man's part, before he can plead the terms of the Covenant in his favour.

6. *in this place*] i.e. in Jerusalem. The prophet refers to innocent blood shed there judicially. Of one such judicial murder Jehoiaquim had already been guilty (xxvi. 23).

7. Why then do not the Jews still possess a land thus eternally given them? Because God never bestows anything unconditionally. The land was bestowed upon them by virtue of a Covenant (Gen. xvii. 7);—the Jews had broken the conditions of this Covenant (rr. 5, 6), and the gift reverted to the original donor.

10. *We are delivered*] Jeremiah accuses them of trusting in the ceremonial of the Temple instead of leading holy lives. "You break," he says, "the Ten Commandments, and then you go to the Temple; and when the service is over you say, We are delivered. We have atoned for our past actions, and may start afresh with easy minds upon a new course of wickedness."

11. *robbers*] Lit. *tearers*, those who rob with violence. The Temple was the place which sheltered them. It had been consecrated to God. Now that it harbours miscreants, must it not as inevitably be destroyed as a den of robbers would be by any righteous ruler?

- ¹ Judg. 18. 31.
² Deut. 12. 11.
³ 1 Sam. 4. 10, 11.
⁴ 2 Chr. 36. 15.
⁵ Prov. 1. 24.
 Isai. 65. 12.
⁶ Ps. 78. 60.
⁷ 2 Kin. 17. 23.
⁸ Ps. 78. 67.
⁹ Ex. 32. 10.
 ch. 11. 14.
¹⁰ ch. 15. 1.
¹¹ ch. 44. 17.
¹² ch. 19. 13.
¹³ Deut. 32. 16, 21.
 12 even I have seen *it*, saith the LORD. But go ye now unto *my* place which *was* in Shiloh, *where* I set my name at the first, and see *what* I did to it for the wickedness of my people Israel.
 13 And now, because ye have done all these works, saith the LORD, and I spake unto you, *rising* up early and speaking, but ye
 14 heard not; and I *called* you, but ye answered not; therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your
 15 fathers, as I have done to *Shiloh*. And I will cast you out of my sight, *as* I have cast out all your brethren, *even* the whole
 16 seed of Ephraim. ¶ Therefore *pray* not thou for this people, neither lift up cry nor prayer for them, neither make inter-
 17 cession to me: *for* I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?
 18 *The children* gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the *queen* of heaven, and to *pour* out drink offerings unto other gods, that
 19 they may provoke me to anger. *Do they* provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion
 20 of their own faces? Therefore thus saith the Lord God: Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and

¹ Or, *frame*, or, *workmanship* of heaven.

12. *go ye unto my place in Shiloh*] This argument roused the indignation of the people (xxvi. 8, 9, 11). The Ark, Jeremiah shews, had not always been at Jerusalem. The place first chosen, as the centre of the nation's worship, was Shiloh, a town to the north of Bethel, situated in the powerful tribe of Ephraim (Josh. xviii. 1 note). The ruin of Shiloh is ascribed (Ps. lxxviii. 58—64) to the idolatry which prevailed in Israel after the death of Joshua; a similar ruin due to similar causes should fall on Jerusalem (v. 14). The site of Shiloh is identified with Seilân, the ruins of which are so insignificant as to bear out St. Jerome's remark, "At Silo, where once was the Tabernacle and Ark of the Lord, there can scarcely be pointed out the foundation of an Altar."

at the first] In the first stage, the first period of the existence of the Jewish commonwealth, Shiloh was to the Judges what Jerusalem subsequently was to the kings; and as the fall of Shiloh through the wickedness of Eli's sons marked the period when the government by Judges was to pass away, and the second stage begin; so the power of the kings perished at the fall of Jerusalem, and left the way clear for the third stage of Jewish polity, government by the scribes.

13. *rising up early and speaking*] A proverbial expression for "speaking zealously and earnestly." It is used only by Jeremiah.

15. *the whole seed of Ephraim*] i.e., the whole of the nine northern tribes. Their casting out was a plain proof that the possession of the symbols of God's Presence does not secure a Church or nation from rejection, if unworthy of its privileges.

16. They had reached that stage in which men sin without any sense of guilt (see 1 John v. 16).

neither make intercession to me] In xiv. 7—9 we have an intercessory prayer offered by Jeremiah, but not heard. The intercession of Moses prevailed with God (Num. xi. 2, xiv. 13—20, xvi. 22), because the progress of the people then was upwards; the progress now was from bad to worse, and therefore in xv. 1 we read that the intercession even of Moses and Samuel (see 1 Sam. xii. 23) would profit nothing.

17. The proof of the hopeless immorality of the people is this, that they worship heathen deities (1) generally in the cities of Judah, and not in the capital only; and (2) publicly in the streets of Jerusalem. Such public idolatry could have been practised only in the reign of a king like Jehoiakim.

18. *children...fathers...women*] All members of the family take part in this idolatry. *cakes*] Probably very similar to those offered at Athens to Artemis.

to the queen of heaven] A Persian and Assyrian deity, who was supposed to symbolize a quality possessed by moonlight of giving to nature its receptive power, as the sun represented its quickening power. The moon thus became generally the symbol of female productiveness, and was worshipped as such at Babylon. Disgraceful usages to which every woman was obliged once to submit formed part of her worship.

19. *Do they not provoke...*] Lit. Is it not themselves (that they provoke) to the shame of their faces?

20. *upon man, and upon beast*] All crea-

- upon the fruit of the ground; and it shall burn, and shall not
 21 be quenched. ¶ Thus saith the LORD of hosts, the God of Israel;
 Put your burnt offerings unto your sacrifices, and eat flesh.
 22 For I spake not unto your fathers, nor commanded them in
 the day that I brought them out of the land of Egypt, con-
 23 cerning burnt offerings or sacrifices: but this thing commanded
 I them, saying, Obey my voice, and I will be your God, and
 ye shall be my people: and walk ye in all the ways that I have
 24 commanded you, that it may be well unto you. But they
 hearkened not, nor inclined their ear, but walked in the
 counsels and in the imagination of their evil heart, and went
 25 backward, and not forward. Since the day that your fathers
 came forth out of the land of Egypt unto this day I have even
 sent unto you all my servants the prophets, daily rising up
 26 early and sending them: yet they hearkened not unto me, nor
 inclined their ear, but hardened their neck: they did worse
 27 than their fathers. Therefore thou shalt speak all these words
 unto them; but they will not hearken to thee: thou shalt also
 28 call unto them; but they will not answer thee. But thou shalt
 say unto them, This is a nation that obeyeth not the voice of
 the LORD their God, nor receiveth correction: truth is
 29 perished, and is cut off from their mouth. ¶ Cut off thine
 hair, O Jerusalem, and cast it away, and take up a lamentation
 on high places; for the LORD hath rejected and forsaken the
 30 generation of his wrath. For the children of Judah have done

/ Isai. 1. 11.
 ch. 6. 20.
 1 Sam. 15.
 22.
 Ps. 51. 16.
 Hos. 6. 6.
 Ex. 15. 26.
 Deut. 6. 3.
 Lev. 26. 12.
 Ps. 81. 11.
 Deut. 29. 19.
 Ps. 81. 12.
 ch. 2. 27.
 Hos. 4. 16.

2 Chr. 36.
 15.
 ver. 13.
 ch. 11. 8.
 & 25. 3, 4.
 Neh. 9.
 17, 20.
 ch. 16. 12.
 Ezek. 2. 7.

ch. 5. 3.
 ch. 9. 3.
 Job 1. 20.
 Isai. 15. 2.
 ch. 16. 6.
 Mic. 1. 16.

¹ Heb. concerning the mat-
 ter of.

² Or, stubbornness.
³ Heb. were.

⁴ Or, instruction.

tion in some mysterious way shares in man's fall and restoration (Rom. viii. 19-22).

21. The meaning is, Increase your sacrifices as you will. Add burnt-offering to peace-offerings. All is in vain as long as you neglect the indispensable requirements of obedience and moral purity. *Eat flesh* is equivalent to *sacrifice*. The flesh of animals offered in sacrifice was usually eaten by the offerers, and this meal was regarded as a symbol of reconciliation. God and man partook of the same victim, and so were made friends. This passage (vv. 21-23) is the Haftarah, or Lesson from the Prophets (see p. 4, note 7), after the Parashah, Lev. vi.-viii., or Lesson from the Law. The selection of such a Haftarah shews that the Jews thoroughly understood that their sacrifices were not the end of the Law, but a means for spiritual instruction.

23. *Obey &c.* These words are not found verbatim in the Pentateuch, but are a summary of its principles. Sacrifice is never the final cause of the Covenant, but always obedience (Ex. xix. 5, 6; Lev. xi. 45. Cp. Ex. xx., Deut. xi., in which the moral object of the Mosaic dispensation is most clearly taught). In connexion with Jeremiah's argument, notice that Amos v. 25 (taken in conjunction with Josh. v. 2-7) proves that the ceremonial Law was not observed during the forty years' wandering in the wilderness. A thing so long in abey-

ance in the very time of its founder, could not be of primary importance.

24. *imagination*] Better, as in marg. *and went backward*] Lit. as in marg.; i.e. they turned their back upon Me to follow their own devices.

27. *Rather, Though thou...yet &c.*

28. *a nation*] *The nation*. Israel holds so unique a position among all nations that for it to disobey God is marvellous.

truth &c.] Fidelity to God. Though they have the name of Jehovah often upon their lips and swear by Him (v. 2), yet it is only profession without practice.

29-33. Jeremiah summons the people to lament over the miserable consequences of their rejection of God. In the valley of Hinnom, where lately they offered their innocents, they shall themselves fall before the enemy in such multitudes that burial shall be impossible, and the beasts of the field unmolested shall prey upon their remains.

29. The daughter of Zion, defiled by the presence of enemies in her sanctuary, and rejected of God, must shear off the diadem of her hair, the symbol of her consecration to God, just as the Nazarite, when defiled by contact with a corpse, was to shave his crowned head.

take up a lamentation &c.] Or, *lift up a lamentation on the bare hill-sides* (iii. 2).

v 2 Chr. 33.
 4. 5, 7.
 ch. 23, 11.
 Ezek. 7, 20.
 v 2 Kin. 23.
 10.
 a Ps. 106, 39.
 b See Deut.
 17, 3.
 c ch. 19, 6.
 d 2 Kin. 23.
 10.
 e Deut. 28, 26.
 ch. 12, 9.
 f Isai. 24, 7.
 ch. 16, 9.
 Ezek. 26, 13.
 Hos. 2, 11.
 v Lev. 26, 33.
 Isai. 1, 7.

evil in my sight, saith the LORD : ^vthey have set their abominations in the house which is called by my name, to pollute it.
 31 And they have built the ^ahigh places of Tophet, which ^{is} in the valley of the son of Hinnom, to ^aburn their sons and their daughters in the fire ; ^bwhich I commanded *them* not, neither
 32 ^ccame it into my heart. Therefore, behold, ^cthe days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter : ^dfor
 33 they shall bury in Tophet, till there be no place. And the ^ecarcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth ; and none shall fray
 34 *them* away. Then will I cause to ^fcease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride : for ^vthe land shall be desolate.

CHAP. 8. AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves :
 2 and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and ^awhom they have worshipped : they shall not be gathered, ^bnor be buried ; they shall be for ^cdung upon
 3 the face of the earth. And ^ddeath shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 Moreover thou shalt say unto them, Thus saith the LORD ; Shall they fall, and not arise ? shall he turn away, and not

¹ Heb. *came it upon my heart.*

30. *they have set their abominations &c.*] Probably a reference to the reign of the fanatic Manasseh, in whose time the worship of Astarte and of the heavenly bodies was the established religion of the land (2 K. xxi. 3-5), and even the Temple was used for idolatrous services. The people had never heartily accepted Josiah's reformation.

31. *the high places*] Here, probably, not natural hills, but artificial mounts, on which the altars were erected.

Tophet (marg. ref. note) is not here a proper name ; as applied to Baal-worship the term is not an ordinary one, but almost peculiar to Jeremiah. Comparing this verse with xix. 5, xxxii. 35, it will be found that *Baal* is in those passages substituted for *Tophet*. Just as it is the practice of the prophets to substitute *Bosheth*, *shame*, for Baal (see iii. 24), so here Jeremiah uses *Tophet*, an object of abhorrence (cp. Job xvii. 6 note), in just the same way.

valley of the son of Hinnom] See Josh. xv. 8 note.

to burn &c.] The children were not burnt alive, but slain first (Ezek. xvi. 21).

32. *the valley of slaughter*] Where they

slew their helpless children, there shall they be slaughtered helplessly by their enemies. *till there be no place*] Rather, for want of room elsewhere.

34. Silence and desolation are to settle upon the whole land.

VIII. 1. Not the living only but the dead shall be exposed to the ruthless violence of the enemy, who will ransack the graves of the wealthier classes.

2. *loved... served... walked... sought... worshipped*] There is great force in the piled-up verbs by which their worship of the heavenly bodies is described. The prophet beginning with the heart's "love" describes that worship in the various stages of its development, and then contrasts its fulness with the miserable reward which ensues.

3. *this evil family*] The whole Jewish race.

which remain] The words are omitted by the LXX. and Syriac Versions.

4. The prophet here resumes from vii. 28 the main subject of his prophecy. He again invites the Jews to repentance.

Shall they fall ! The argument is that when men fall, they do not lie upon the ground,

- 5 return? Why then is this people of Jerusalem ^cslidden back by a perpetual backsliding? ^fthey hold fast deceit, ^gthey refuse to return. ^aI hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, ⁱthe stork in the heaven knoweth her appointed times; and ^kthe turtle and the crane and the swallow observe the time of their coming; but ^lmy people know not the judgment of the LORD. How do ye say, We are wise, ^mand the law of the LORD is with us? Lo, certainly ⁿin vain made he it; ^othe pen of the scribes is in vain. ^pThe wise men are ashamed, they are dismayed and taken: lo, they have rejected the word

¹ Or, the silver pen of the scribes worketh for filthhood, Isai. 10. 1.

² Or, Have they been ashamed &c.

^c ch. 7. 24.
^f ch. 9. 6.
^g ch. 5. 3.
^h 2 Pet. 3. 9.
ⁱ Isai. 1. 3.
^k Cant. 2. 12.
^l ch. 5. 4, 5.
^m Rom. 2. 17.
ⁿ ch. 6. 15.

but endeavour to get up again: and when a man loses his way, he does not persist in going on, but turns round, and retraces his steps. Israel then will be only following the dictates of common sense in desisting from that which she now knows to be her ruin.

5. When men act as in v. 4, why is God's own people alone an exception?

slidden back...backsliding] The same words as *turn and return* in v. 4. They should be rendered, *Why doth this people of Jerusalem turn away with a perpetual turning?*

deceit] i.e. idolatry; because men worship in it that which is false, and it is false to the worshippers.

refuse] From a feeling of dislike.

6. *I hearkened and heard*] God, before passing sentence, carefully listens to the words of the people. Cp. Gen. xi. 5, where the Divine judgment is preceded by the Almighty going down to see the tower.

not aright] Or, *not-right*; which in the Hebr. idiom means that which is utterly wrong.

no man repented] The original phrase is very striking: *No man had pity upon his own wickedness*. If men understood the true nature of sin, the sinner would repent out of very pity upon himself.

as the horse rusheth] Lit. *overfloweth*. It is a double metaphor; first, the persistence of the people in sin is compared to the fury which at the sound of the trumpet seizes upon the war-horse; and then its rush into the battle is likened to the overflowing of a torrent, which nothing can stop in its destructive course.

7. Jeremiah appeals to the obedience which migratory birds render to the law of their natures. The stork arrives in Palestine about March 21, and after a six weeks' halt departs for the north of Europe. It takes its flight by day, at a vast height in the air (*in the heaven*). The appearance of the "turtle-dove" is one of the pleasant signs of the approach of spring.

the crane and the swallow] Rather, "the swift and the crane."

8. *the law of the LORD*] The Torah, or

written Law, the possession of which made the priests and prophets so boastfully exclaim, *We are wise*.

Lo, certainly...] Rather, *Verily, lo! the lying pen of the scribes hath made it—the Law—into a lie*. The mention of *scribes* in this place is a crucial point in the argument whether or not the Pentateuch or Torah is the old Law-Book of the Jews, or a fabrication which gradually grew up, but was not received as authoritative until after the return from the Captivity. It is not until the time of Josiah (2 Chr. xxxiv. 13) that "scribes" are mentioned except as political officers; here, however, they are students of the Torah. The Torah must have existed in writing before there could have been an order of men whose special business it was to study it; and therefore to explain this verse by saying that perhaps the scribes were writers of false prophecies written in imitation of the true, is to lose the whole gist of the passage. What the scribes turned into a lie was that Law of which they had just boasted that they were the possessors. Moreover, the scribes undeniably became possessed of preponderating influence during the exile: and on the return from Babylon were powerful enough to prevent the restoration of the kingly office. That there should be along with the priests and Levites men who devoted themselves to the study of the written Law, and who in the time of Josiah had acquired such influence as to be recognized as a distinct class—is just what we should expect from the rapid progress of learning, which began with Elisha's active management of the schools of the prophets, and culminated in the days of Hezekiah. Jeremiah's whole argument depends upon the fact that there were in his days men who claimed to be *wise* or *learned* men because of their study of the Pentateuch, and is entirely inconsistent with the assumptions that Jeremiah wrote the book of Deuteronomy, and that Ezra wrote parts of Exodus and the whole of Leviticus.

9. *they have rejected the word of the LORD*]

- * Deut. 28. 10 of the LORD; and ¹what wisdom *is* in them? Therefore ²will
 30. I give their wives unto others, and their fields to them that
 ch. 6. 12. shall inherit *them*: for every one from the least even unto the
 Amos 5. 11. greatest is given to ³covetousness, from the prophet even unto
 * Isai. 50. 11. the priest every one dealeth falsely. For they have ⁴healed the
 7 ch. 6. 14. hurt of the daughter of my people slightly, saying, "Peace,
 * Ezek. 13. 10. peace; when *there is* no peace. Were they ⁵ashamed when
 * ch. 3. 3. they had committed abomination? nay, they were not at all
 & U. 15. ashamed, neither could they blush: therefore shall they fall
 among them that fall: in the time of their visitation they shall
 13 be cast down, saith the LORD. ⁶I will surely consume them,
 saith the LORD: *there shall be* no grapes ⁷on the vine, nor figs
 on the ⁸fig tree, and the leaf shall fade; and *the things that* I
 14 have given them shall pass away from them. ¶ Why do we sit
 still? ⁹assemble yourselves, and let us enter into the defenced
 cities, and let us be silent there: for the LORD our God hath put
 us to silence, and given us ¹⁰water of ¹¹gall to drink, because
 15 we have sinned against the LORD. We ¹²looked for peace, but
 no good *came*; and for a time of health, and behold trouble!
 16 The snorting of his horses was heard from ¹³Dan: the whole
 land trembled at the sound of the neighing of his ¹⁴strong ones;
 for they are come, and have devoured the land, and ¹⁵all that is
 17 in it; the city, and those that dwell therein. For, behold, I
 will send serpents, cockatrices, among you, which *will not be*
 18 charmed, and they shall bite you, saith the LORD. ¶ ¹⁶When
 I would comfort myself against sorrow, my heart *is* faint ¹⁷in me.
 19 Behold the voice of the cry of the daughter of my people ¹⁸be-
 cause of them that dwell in ¹⁹a far country: *Is not the LORD in*
 Zion? *is not her king in her?* Why have they ²⁰provoked me
 to anger with their graven images, and with strange vanities?

¹ Heb. the wisdom of want
thing.

² Or, In gathering I will

consume.

³ Or, poison.

⁴ Heb. the fulness thereof.

⁵ Heb. upon.

⁶ Heb. because of the country
of them that are far off.

It became in the hands of the Soferim or scribes a mere code of ceremonial observance. Cp. Mark vii. 13.

10-12. These verses are almost identical with ch. vi. 12-15.

10. to them that shall inherit them] Rather, to those that shall take possession of them, i.e. to conquerors who shall take them by force.

13. Or, I will gather and sweep them away, saith Jehovah: there are no grapes on the vine, and no figs on the fig-tree, and the leaf is dry: therefore will I appoint those that shall pass over them. Judah is a vine which bears no fruit: a tree which makes even no profession of life, for her leaf is dry. Many explain the last words of an army sweeping over the land like a flood.

14. The people rouse one another to exertion. "Why," they ask, "do we remain here to be overwhelmed?" They are ready now to follow the command given (see marg. ref.), but with the conviction that all hope is over.

let us be silent there] Rather, let us perish there, lit. be put to silence.

water of gall] i.e. poison. The word ren-

dered gall was probably the belladonna, or night-shade, to the berries of which the grapes of Israel were compared.

15. health...trouble] Or, rest...terror.

16. Dan] i.e. the northern boundary of the land.

his strong ones] i.e. his war-horses.

17. I will send] Or, am sending. No prophet changes his metaphors so suddenly as Jeremiah. The invading army is now compared to snakes, whom no charming can soothe, and whose bite is fatal. Cp. Num. xxi. 5, 6.

cockatrices] vipers. See Isai. xi. 8 note.

18. Rather, O my comfort in sorrow: my heart faints for me. The word translated comfort is by some supposed to be corrupt. With these mournful ejaculations a new strophe begins, ending with ix. 1, in which the prophet mourns over the miserable fate of his countrymen, among whom he had been earnestly labouring, but all in vain.

19. Or, Behold the voice of the cry for help of the daughter of my people from a distant land: "Is not Jehovah in Zion? Is not her king there?" "Why have they provoked Me to anger with their carved images, with

- 20 The harvest is past, the summer is ended, and we are not saved.
 21 For the hurt of the daughter of my people am I hurt; I am
 22 black; astonishment hath taken hold on me. *Is there no balm*
in Gilead; is there no physician there? why then is not the
 9 health of the daughter of my people recovered? *Oh that*
my head were waters, and mine eyes a fountain of tears, that I
might weep day and night for the slain of the daughter of my
 2 people! *Oh that I had in the wilderness a lodging place of way-*
faring men; that I might leave my people, and go from them!
 for they be all adulterers, an assembly of treacherous men.
 3 And they bend their tongues like their bow for lies: but they
 are not valiant for the truth upon the earth; for they proceed
 from evil to evil, and they know not me, saith the LORD.
 4 ¶ Take ye heed every one of his neighbour, and trust ye not
 in any brother: for every brother will utterly supplant, and
 5 every neighbour will walk with slanders. And they will de-
 ceive every one his neighbour, and will not speak the truth:
 6 they have taught their tongue to speak lies, and weary them-
 selves to commit iniquity. Thine habitation is in the midst of
 deceit; through deceit they refuse to know me, saith the LORD.
 7 ¶ Therefore thus saith the LORD of hosts, Behold, I will melt

/ ch. 4. 19.
 Joel 2. 6.
 Nah. 2. 10.
 Gen. 37. 25.
 & 43. 11.
 Isai. 22. 4.
 ch. 4. 19.
 Lam. 2. 11.

b ch. 5. 7, 8.
 Ps. 64. 3.
 Isai. 50. 4.
 1 Sam. 2.
 12.
 Hos. 4. 1.
 ch. 12. 6.
 Mic. 7. 5.
 / ch. 6. 25.

Isai. 1. 25.
 Mal. 3. 3.

¹ Heb. gone up?

² Heb. Who will give my head, &c.

³ Or, friend.

⁴ Or, mock.

foreign vanities!" Their complaint, *Is there no Jehovah in Zion?* is met by God demanding of them the reason why instead of worshipping Him they have set up idols.

20. the summer] Rather, the fruit-gathering, which follows the corn-harvest. The corn has failed; the fruit-gathering has also proved unproductive; so despair seized the people when they saw opportunities for their deliverance again and again pass by, till God seemed utterly to have forgotten them.

21. For the hurt...hurt] Lit. Because of the breaking...broken. These are the words of the prophet, whose heart is crushed by the cry of his countrymen.

I am black] Or, I go mourning.

22. no physician there] i.e. in Gilead. Balm used to grow in Israel for the healing of the nations. Her priests and prophets were the physicians. Has Israel then no balm for herself? Is there no physician in her who can bind up her wound? Gilead was to Israel what Israel spiritually was to the whole world.

why then is not the health...recovered?] Or, why then has no bandage, or plaster of balm, been laid upon my people?

IX. 1. This verse is joined in the Hebrew to the preceding chapter. But any break at all here interrupts the meaning.

a fountain] Rather, a reservoir, in which tears had been stored up, so that the prophet might weep abundantly.

2-9. From their punishment the prophet now turns to their sins.

2. The prophet utters the wish that he might be spared his daily striving, and in

some lone wilderness give way to his sorrow, without restraint.

a lodging place] It was usual to build in the desert, either by private charity or at the public expense, caravanserais, to receive travellers for a single night, who had however to bring their own supplies with them.

an assembly] Or, a gang.

treacherous] Faithless towards one another.

3. Rather, And they bend their tongue to be their bow of lies, i.e. just as men before a battle get their bows ready, so they of set purpose make ready to do mischief, only their arrows are lying words: neither do they rule faithfully in the land, i.e. Judæa.

4. In a state of such utter lawlessness, the bonds of mutual confidence are relaxed, and suspicion takes its place.

utterly supplant] An allusion to the name of Jacob (Gen. xxvii. 36). It might be rendered, every brother is a thorough Jacob.

will walk with slanders] Or, slandereth.

6. A continuation of the warning given in v. 4. Trust no one: for thou dwellest surrounded by deceit on every side. Their rejection of God is the result of their want of honesty in their dealings with one another (1 John iv. 20).

7. I will melt them, and try them] The punishment is corrective rather than retributive. The terms used are those of the refiner of metals, the first being the smelting to separate the pure metal from the ore; the second the testing to see whether the metal is pure, or still mixed with alloy. God will

- ^a Hos. 11. 8. them, and try them; ⁴for how shall I do for the daughter of
^b Ps. 12. 2. 8 my people? Their tongue *is* as an arrow shot out; it speaketh
^c Ps. 28. 3. 'deceit: one speaketh ⁴peaceably to his neighbour with his
^d ch. 5. 9, 20. 9 mouth, but ¹in heart he layeth ²his wait. 'Shall I not visit
 them for these things? saith the LORD: shall not my soul be
 10 avenged on such a nation as this? ¶ For the mountains will I
 take up a weeping and wailing, and ³for the ³habitations of the
 wilderness a lamentation, because they are ⁴burned up, so that
^m ch. 12. 4. none can pass through them; neither can men hear the voice of
 Hos. 4. 3. the cattle; ⁵both the fowl of the heavens and the beasts are
ⁿ ch. 4. 25. 11 fled; they are gone. And I will make Jerusalem ⁶heaps, and
^o Isai. 25. 2. 'a den of dragons; and I will make the cities of Judah ⁶desolate,
^p Isai. 13. 22. 'a den of dragons; and I will make the cities of Judah ⁶desolate,
 ch. 10. 22. 12 without an inhabitant. ¶ Who is the wise man, that may under-
^q Ps. 107. 43. stand this? and who is he to whom the mouth of the LORD hath
 Hos. 14. 9. spoken, that he may declare it, for what the land perisheth and
 13 is burned up like a wilderness, that none passeth through? And
 the LORD saith, Because they have forsaken my law which I set
 before them, and have not obeyed my voice, neither walked
^r ch. 7. 21. 14 therein; but have ⁷walked after the ⁷imagination of their own
^s Gal. 1. 14. heart, and after Baalim, ⁸which their fathers taught them:
 therefore thus saith the LORD of hosts, the God of Israel; Be-
^t Ps. 60. 5. hold, I will ⁹feed them, even this people, ⁹with wormwood and
^u ch. 23. 15. 16 give them water of gall to drink. I will ¹⁰scatter them also
^v Lam. 3. 15. among the heathen, whom neither they nor their fathers have
 19. known: ¹¹and I will send a sword after them, till I have consumed
^w Deut. 28. 17 them. ¶ Thus saith the LORD of hosts, Consider ye, and call for
^x Ezek. 5. 2. ¹²the mourning women, that they may come; and send for cunning
^y 2Chr. 35. 25. ¹³the mourning women, that they may come; and send for cunning
 Job 3. 8.

¹ Heb. in the midst of him.² Or, wait for him.³ Or, pastures.⁴ Or, desolate.⁵ Heb. from the fowl even to, &c.⁶ Heb. desolation.⁷ Or, stubbornness.

put the nation into the crucible of tribulation, that whatever is evil being consumed in the fire, all there is in them of good may be purified.

for how shall I do...] Rather, for how else could I act with reference to the daughter of my people?

8. an arrow shot out] Rather, a murderous arrow.

in heart he layeth his wait] Rather, inwardly he layeth his ambush.

10-22. The punishment described in general terms in the preceding three verses is now detailed at great length.

10. the habitations] i.e. the temporary encampments of the shepherds (see vi. 3).

so that none can...] Or, They are parched up, with no man to pass through them; neither do they hear the voice of cattle; from the birds of the heaven even to the beasts they are fled, they are gone.

11. dragons] Rather, jackals.

12. for what the land perisheth...] This is the question proposed for consideration. The prophet calls upon the wise man to explain his question; that question being, Wherefore did the land perish? He follows it by the assertion of a fact: It is parched like the wilderness with no man to pass through.

13. The cause of the chastisement about

to fall upon Jerusalem, was their desertion of the Divine Law.

14. imagination] Or, as in marg. which their fathers taught them.] It was not the sin of one generation that brought upon them chastisement: it was a sin, which had been handed down from father to son.

15. I will feed them...] Rather, I am feeding them. The present participle used here, followed by three verbs in the future, shews that the judgment has begun, of which the successive stages are given in the next clause.

wormwood] See Deut. xxix. 18, note, and for water of gall, viii. 14, note.

16. This verse is taken from Lev. xxvi. 33. The fulfilment of what had been so long before appointed as the penalty for the violation of Jehovah's Covenant is one of the most remarkable proofs that prophecy was something more than human foresight.

till I have consumed them] See iv. 27 note. How is this "consuming" consistent with the promise to the contrary there given? Because it is limited by the terms of v. 7. Previously to Nebuchadnezzar's destruction of Jerusalem God removed into safety those in whom the nation should revive.

17. the mourning women] Hired to attend

- 18 *women*, that they may come: and let them make haste, and
 19 take up a wailing for us, that *our eyes may run down with* ^{a ch. 11. 17.}
 19 tears, and our eyelids gush out with waters. For a voice of
 wailing is heard out of Zion, How are we spoiled! we are greatly
 confounded, because we have forsaken the land, because ^{b Lev. 18. 28.}
 20 dwellings have cast us out. Yet hear the word of the LORD, O
 ye women, and let your ear receive the word of his mouth, and
 teach your daughters wailing, and every one her neighbour
 21 lamentation. For death is come up into our windows, ^{c ch. 6. 11.} and is
 entered into our palaces, to cut off *the children from without,*
 22 *and the young men from the streets.* Speak, Thus saith the
 LORD, Even the carcases of men shall fall ^{d ch. 8. 2.} as dung upon the
 open field, and as the handful after the harvestman, and none
 23 shall gather them. ¶ Thus saith the LORD, *Let not the wise* ^{e Eccles. 9. 11.}
man glory in his wisdom, neither let the mighty man glory in his
 24 *might, let not the rich man glory in his riches: but let him* ^{f 1 Cor. 1. 31. 2 Cor. 10. 17.}
that glorieth glory in this, that he understandeth and knoweth
me, that I am the LORD which exercise lovingkindness, judgment,
and righteousness, in the earth: for in these things I delight, ^{g Mic. 6. 8.}
 25 saith the LORD. ¶ Behold, the days come, saith the LORD, that
 26 ^{h Rom. 2. 8.} I will *punish all them which are circumcised with the uncircum-*
cised; Egypt, and Judah, and Edom, and the children of Ammon,
and Moab, and all that are ^{i ch. 25. 23.} *in the utmost corners, that dwell*

¹ Heb. visit upon.² Heb. cut off into corners,

or, having the corners of their hair polled.

at funerals, and by their skilled wailings aid the real mourners in giving vent to their grief. Hence they are called *cunning*, lit. *wise women*, wisdom being constantly used in Scripture for anything in which people are trained.

18. *take up a wailing for us*] i.e. for the nation once God's chosen people, but long spiritually dead.

19. *forsoaken*] Or, *left*: forced to abandon the land.

because our dwellings &c.] Rather, *because they have cast down our dwellings*. The whole verse is a description of their sufferings. See 2 K. xxv. 1-12.

20. The command is addressed to the women because it was more especially their part to express the general feelings of the nation. See 1 Sam. xviii. 6; 2 Sam. i. 24. The women utter now the death-wail over the perishing nation. They are to teach their daughters and neighbours the *lamentation*, i.e. *dirge*, because the harvest of death would be so large that the number of trained women would not suffice.

21. *death is come up &c.*] i.e. death steals silently like a thief upon his victims, and makes such havoc that there are no children left to go "without," nor young men to frequent the open spaces in the city.

22. The "handful" means the little bundle of corn which the reaper gathers on his arm with three or four strokes of his sickle, and then lays down. Behind the reaper came one whose business it was to gather several of these bundles, and bind them into a sheaf.

Thus death strews the ground with corpses as thickly as these handfuls lie upon the reaped land, but the corpses lie there unheeded.

23. To the end of ch. x. the prophet urges upon the people the practical conclusion to be drawn from God's righteous dealings with them. The three things on which men most pride themselves are shewn in this verse to have proved vain.

24. This is the prophet's remedy for the healing of the nation. It is the true understanding and knowledge of God, of which the first means the spiritual enlightenment of the mind (1 Cor. ii. 13, 14), the other the training of the heart unto obedience (John viii. 31, 32). This knowledge of God is further said to find in Him three chief attributes, (1) *lovingkindness*, i.e. readiness to shew grace and mercy; (2) *judgment*, a belief in which is declared in Heb. xi. 6 to be essential to faith; (3) *righteousness*, which is essential to religion absolutely. Unless men believe that God's dealings with them in life and death are right and just, they can neither love nor reverence him.

25. *all them which are circumcised &c.*] Rather, *all circumcised in uncircumcision*, i.e. all who though outwardly circumcised have no corresponding inward purity.

26. *all that are in the utmost corners*] Really, *all who have the corners of their hair shorn*. The people meant are those Arabs who cut the hair close upon the forehead and temples, but let it grow long behind. See Lev. xix. 27.

in the wilderness: for all *these* nations are uncircumcised, and all the house of Israel are ^kuncircumcised in the heart.

^k Lev. 26. 41.
Ezek. 44. 7.
Rom. 2.
28, 29.
^a Lev. 18. 3.

^b Isai. 40-44.

^c Isai. 41. 7.

^d Ps. 115. 5.
Hab. 2. 10.
1 Cor. 12. 2.
^e Ps. 115. 7.
Isai. 46. 1.
^f Isai. 41. 23.
^g Ex. 15. 11.
Ps. 80. 8.
^h Rev. 15. 4.
ⁱ Ps. 69. 6.
^k Ps. 115. 8.
Isai. 41. 29.
Zech. 10. 2.
Rom. 1.
21, 22.

CHAP. 10. HEAR ye the word which the LORD speaketh unto you,
2 O house of Israel: Thus saith the LORD, ^aLearn not the way of the heathen, and be not dismayed at the signs of heaven; for
3 the heathen are dismayed at them. For the ¹customs of the people are vain: for ^bone cutteth a tree out of the forest, tho
4 work of the hands of the workman, with the axe. They deck it with silver and with gold; they ^cfasten it with nails and with
5 hammers, that it move not. They are upright as the palm tree,
6 ^dbut speak not: they must needs be ^eborne, because they cannot go. Be not afraid of them; for ^fthey cannot do evil,
7 neither also ^gis it in them to do good. ¶ Forasmuch as ^hthere is none ⁱlike unto thee, O LORD; thou ^{art} great, and thy name ^{is}
8 great in might. ^kWho would not fear thee, O King of nations? for ²to thee doth it appertain: forasmuch as ⁴among all the wise ^{men} of the nations, and in all their kingdoms, ^{there is} none
8 like unto thee. But they are ³altogether ^kbrutish and foolish:

¹ Heb. statutes, or, ordinances are vanity.

² Or, it liketh thee.

³ Heb. in one, or, at once.

for all these nations are uncircumcised] Or, for all the heathen are uncircumcised. Circumcision probably prevailed partially in the heathen mysteries as a sign of peculiar sanctity, but to the Jews alone it represented their Covenant-relation to God.

X. 2. signs of heaven] Extraordinary appearances, such as eclipses, comets, and the like, which seemed to the heathen to portend national calamities. To attribute importance to them is to walk in heathen ways.

3. the customs] Better, as the marg., the ordinances, established institutions, of the peoples, i.e. heathen nations.

4. They deck it] It was covered with plates of gold and silver, and then fastened with nails in its place, that it might not move, i.e. tumble down.

The agreement in this and the following verses with the argument in Isai. xl.-xlv. is so manifest, that no one can doubt that the one is modelled upon the other. If, therefore, Jeremiah took the thoughts and phrases from Isaiah, it is plain that the last twenty-seven chapters of Isaiah were prior in date to Jeremiah's time, and were not therefore written at the close of the Babylonian exile. This passage then is a crucial one to the pseudo-Isaiah theory. Two answers are attempted, (1) that the pseudo-Isaiah borrowed from Jeremiah. But this is refuted by the style, which is not that usual with Jeremiah. (2) That it is an interpolation in Jeremiah. But how then are we to account for its being found in the Septuagint Version? The only argument of real importance is that these verses break the continuity of thought; but the whole chapter is somewhat fragmentary, and not so closely connected as the previous three.

Still there is a connexion. The prophet had just included all Israel under the ban of uncircumcision: he now shews them their last chance of safety by enlarging upon the truth, that (cp. ix. 23, 24) their true glory is their God, not an idol of wood, but the King of nations. Then comes the sad feeling that they have rejected God and chosen idols (rr. 17, 18); then the nation's deep grief (rr. 19-22) and earnest prayer (rr. 23-25). It is quite possible that only portions of the concluding part of Jeremiah's Temple-sermon were embodied in Baruch's roll, and that had the whole been preserved, we should have found the thoughts as orderly in development as those in chs. vii.-ix.

5. They are upright &c.] Rather, They are like a palm tree of turned work, i.e. like one of those stiff inelegant pillars, something like a palm tree, which may be seen in oriental architecture. Some translate thus: They are like pillars in a garden of cucumbers, i.e. like the blocks set up to frighten away the birds; but none of the ancient Versions support this rendering.

6. Forasmuch as] Or, No one is like unto thee, O Jehovah. In rr. 6-11, the prophet contrasts God's greatness with the impotence of idols.

7. O King of nations] i.e. heathen nations. Jehovah is not the national God of the Jews only, but reigns over all mankind (Ps. xxii. 28).

it] i.e. everything. More correctly, in all their royalty or kingship.

8. brutish (v. 21) and foolish] Theirs was the brutishness of men in a savage state, little better than mere animals: their folly that of stupidity.

- 9 the stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men. But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.
- 11 ¶ Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.
- 13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the forner of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name.
- 17 Gather up thy wares out of the land, O inhabitant of the

¹ Heb. God of truth, Ps. xl. 5.

² Heb. king of eternity.

³ In the Chaldean language. ⁶ Or, is more brutish than to know.

⁴ Or, noise.

⁵ Or, for rain.

⁷ Heb. inhabitress.

the stock &c.] Rather, the instruction of idols is a piece of wood. That is what they are themselves, and "ex nihilo nihil fit."

9. Or, It is a piece of wood (v. 8 note); yea, beaten silver it is, which is brought from Tarshish, and gold from Uphaz: it is the work &c.

Tarshish... Uphaz:] See marg. ref. and Gen. x. 4. Possibly Uphaz was a place in the neighbourhood of the river Hyphasis.

blue and purple] Both colours were purple, from dyes obtained from shellfish: but the former had a violet, the latter a red tinge.

11. This verse is (in the original) in Chaldee. It was probably a proverbial saying, which Jeremiah inserts in its popular form.

12. discretion] Or, understanding. The three attributes ascribed to the Creator are very remarkable. The creation of the earth, the material world, is an act of power; the establishing, i.e. the ordering and arranging it as a place fit for man's abode, is the work of his wisdom; while the spreading out the heavens over it like a tent is an act of understanding, or skill. Naturally, the consideration of these attributes has led many to see here an allusion to the Holy Trinity.

13. When &c.] i.e. the rushing downpour of rain follows immediately upon the thunder. The rest of the verse is identical with marg. ref.; but probably the words belong to Jeremiah, the Psalm being comparatively late date.

with rain] For the rain (Ps. cxxy. 7).

14. in his knowledge] Rather, without knowledge; i.e. on comparing his powerless idols with the terrific grandeur of a tropical thunderstorm the man who can still worship them instead of the Creator is destitute of knowledge.

every founder &c.] Or, every goldsmith is put to shame &c. He has exhausted his skill on what remains an image.

15. Rather, They are vanity, a work of mockery, deserving only ridicule and contempt.

16. The portion of Jacob] i.e. Jehovah. He is not like gods made by a carpenter and goldsmith.

of all things] Lit. of the all, the universe.

the rod of his inheritance] See Ps. lxxiv. 2; cp. Isai. lxiii. 17. The rod is the sceptre, and Israel the people over whom Jehovah especially rules.

17. The prophet now returns to the main subject of his sermon, the conquest of Judæa.

thy wares] Rather, thy bundle, which could contain a few articles for necessary use, and be carried in the hand. They are going into exile.

O inhabitant of the fortress] i.e. thou that art besieged, that inhabitest a besieged town.

- ^a 1 Sam. 25. 18 fortress. For thus saith the LORD, Behold, I will ^asling out the inhabitants of the land at this once, and will distress them.
²⁹ ch. 16. 13. 19 that they may find it so. ^bWoe is me for my hurt! my wound is grievous: but I said, 'Truly this is a grief, and ^mI must bear it. ⁿMy tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they ^{are} not: *there is* none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered. Behold, the noise of the bruit is come, and a great commotion out of the ⁿnorth country, to make the cities of Judah desolate, and a ⁿden of dragons. ¶ O LORD, I know that the ⁿway of man is not in himself: *it is* not in man that walketh to direct his steps. O LORD, ⁿcorrect me, but with judgment; not in thine anger, lest thou ^{bring} me to nothing. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and ^{devoured} him, and consumed him, and have made his habitation desolate.
- ^o ch. 1. 15.
^p ch. 9. 11.
^q Prov. 16. 1.
^r Ps. 6. 1.
^s Ps. 79. 6.
^t Job 18. 21.
^u Thess. 4. 5.
^v ch. 8. 16.

CHAP. 11. THE word that came to Jeremiah from the LORD, saying,
 2 ¶ Hear ye the words of this covenant, and speak unto the men,

¹ Heb. *diminiah me.*

18. *sling out*] A similar metaphor for violent ejection occurs in Isai. xxii. 18 (see note). *at this once*] Or, *at this time*. Previous invasions had ended either in deliverance, or at most in temporary misfortune. God's long-suffering is exhausted, and this time Judaea must cease to be an independent nation.

that they may find it so] Omit *so*, and explain either (1) *I will distress them with the rigours of a siege that they may feel it, i.e. the distress*; or, (2) *that they may find Me, God, that which alone is worth finding*.

19-25. The lamentation of the daughter of Zion, the Jewish Church, at the devastation of the land, and her humble prayer to God for mercy.

19. *grievous*] Rather, *mortal, i.e. fatal, incurable*.

a grief] Or, *my grief*.

20. *tabernacle*] *i.e. tent*. Jerusalem laments that her tent is plundered, and her children carried into exile, and *so are not*, are dead (Matt. ii. 18), either absolutely, or dead to her in the remote land of their captivity. They can aid the widowed mother no longer in pitching her tent, or in hanging up the curtains round about it.

21. *therefore they shall not prosper*] Rather, *therefore they have not governed wisely*. "The pastors," *i.e. the kings and rulers* (ii. 3), having sunk to the condition of barbarous and untutored men, could not govern wisely.

22. The great commotion is the confused noise of the army on its march (see viii. 16). *dragons*] *i.e. jackals*; see marg. ref.

23. At the rumour of the enemy's ap-

proach Jeremiah utters in the name of the nation a supplication appropriate to men overtaken by the divine justice.

24. *with judgment*] In xxx. 11; xlv. 28, the word "judgment" (with a different preposition) is rendered *in measure*. The contrast therefore is between punishment inflicted in anger, and that inflicted as a duty of justice, of which the object is the criminal's reformation. Jeremiah prays that God would punish Jacob so far only as would bring him to true repentance, but that he would pour forth his anger upon the heathen, as upon that which opposes itself to God (r. 25).

XI., XII. The prophecy contained in these two chapters seems to belong to an early period of Jeremiah's life. The Covenant (r. 2) was that renewed by Josiah in his eighteenth year, after the discovery of the Book of the Law in the Temple (2 K. xxiii. 3); while r. 13 apparently refers to the public establishment of idolatry by Manasseh (do. xxi. 3). The people took no hearty part in Josiah's reformation, and the prophet therefore sets before them the consequences that will inevitably follow upon their disloyalty to their Covenant-God. The prophecy was probably called forth by the conspiracy of the men of Judah and of his own relatives of Anathoth to murder Jeremiah (rr. 18-23; xii. 1-6); for such deeds, which but too well represented the nation's whole course, punishment must come if unrepented of.

XI. 2. *the words of this covenant*] The phrase used (2 K. xxiii. 3) to describe the contents of the Book of the Law.

- 3 of Judah, and to the inhabitants of Jerusalem; and say thou unto them, Thus saith the LORD God of Israel; ^a“Cursed be the
 4 man that obeyeth not the words of this covenant, which I com- ^a Deut. 27.
 manded your fathers in the day *that* I brought them forth out ^{20.}
 of the land of Egypt, ^{Gal. 3. 10.} ^bfrom the iron furnace, saying, ‘Obey my
 voice, and do them, according to all which I command you:
 5 so shall ye be my people, and I will be your God: that I may ^b 1 Kin. 8.
 perform the ^{51.}oath which I have sworn unto your fathers, to give ^c Lev. 26. 3.
 them a land flowing with milk and honey, as *it is* this day. ^{ch. 7. 23.}
 6 Then answered I, and said, ^d‘So be it, O LORD. Then the LORD ^d Deut. 7.
 said unto me, Proclaim all these words in the cities of Judah, ^{12, 13.}
 and in the streets of Jerusalem, saying, Hear ye the words of ^{Ps. 105. 0.}
 7 this covenant, ^e‘and do them. For I earnestly protested unto ^e Rom. 2. 13.
 your fathers in the day *that* I brought them up out of the land ^{Jam. 1. 23.}
 of Egypt, *even* unto this day, ^f‘rising early and protesting, say- ^f ch. 7. 13.
 8 ing, Obey my voice. ^g‘Yet they obeyed not, nor inclined their ^g ch. 7. 29.
 ear, but ^h‘walked overy one in the ^h‘imagination of their evil ^h ch. 3. 17.
 heart: therefore I will bring upon them all the words of this
 covenant, which I commanded *them* to do; but they did *them* not.
 9 ¶ And the LORD said unto me, ⁱ‘A conspiracy is found among ⁱ Ezek. 22.
 the men of Judah, and among the inhabitants of Jerusalem. ^{25.}
 10 They are turned back to ^j‘the iniquities of their forefathers, ^j Hos. 6. 9.
 which refused to hear my words; and they went after other gods ^k Ezek. 20.
 to serve them: the house of Israel and the house of Judah have ^{18.}
 11 broken my covenant which I made with their fathers. There-
 fore thus saith the LORD, Behold, I will bring evil upon them,
 which they shall not be able ^l‘to escape; and ^l‘though they shall ^l Ps. 18. 41.
 12 cry unto me, I will not hearken unto them. Then shall the ^{Isai. 1. 15.}
 cities of Judah and inhabitants of Jerusalem go, and ^l‘cry unto ^{Ezek. 8. 18.}
 the gods unto whom they offer incense: but they shall not save ^{Zech. 7. 13.}
 13 them at all in the time of their ^m‘trouble. For *according* to the ^m Deut. 32.
 number of thy ⁿ‘cities were thy gods, O Judah; and *according* ⁿ ch. 2. 28.
 to the number of the streets of Jerusalem have ye set up altars
 to *that* ^o‘shameful thing, *even* altars to burn incense unto Baal.

¹ Heb. Amen, Deut. 27.
15-26.

² Or, *stubbornness*.
³ Heb. *to go forth of*.

⁴ Heb. *evil*.
⁵ Heb. *shame*, ch. 3. 24.
Hos. 9. 10.

4. *from the iron furnace*] Rather, *out of the iron furnace*, Egypt (see Deut. iv. 20). The constant reference to Deuteronomy shews how great had been the effect upon Jeremiah's mind of the public recitation of the "Book of the Covenant" found in the Temple.

5. *as it is this day*] God had kept the terms of the Covenant. Whether the promised land would permanently remain the property of the Jews would depend upon their observance of their part of the Covenant.

So be it, O LORD] Or, Amen, Jechorah. The prophet was literally obeying the command given in Deut. xxvii. 14-26, and the same word should be kept in both places.

6. *Proclaim &c.*] Probably Jeremiah accompanied Josiah in his progress (2 K. xxiii. 15-20), and everywhere read to the people the words of the newly-found Book.

8. *I will bring*] Rather, *I have brought*.

The breach of the Covenant upon their part had always brought temporal calamity. The last examples were the deportation of the ten tribes by Salmanezar, and the leading of Manasseh prisoner to Babylon in chains (2 Chr. xxxiii. 11).

9. *A conspiracy*] The defection from the Covenant was as general as if it had been the result of preconcerted arrangement. The decided course taken by Josiah may, however, have led the opposite party to secret combinations against him.

10. *their forefathers*] Lit. *their fathers, the first ones*; in allusion to the idolatries committed in the wilderness, and by the generations whose history is given in the Book of Judges.

and they went after] Rather, *they have walked after other gods to serve them*. The *they* refers to the men of Jeremiah's day.

11. *I will bring*] Or, *am bringing*.

13. *that shameful thing*] i.e. Baal; &c.

- * Ex. 32. 10.
 ch. 7. 16.
 1 John 5. 16.
 p Ps. 50. 16.
 q Ezek. 16.
 25. &c.
 r Hag. 2. 12.
 Tit. 1. 15.
 s Prov. 2. 14.
 t Ps. 62. 4.
 Rom. 11. 17.
 u Isai. 5. 2.
 ch. 2. 21.
- 14 Therefore ^opray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that
 15 they cry unto me for their ¹trouble. ¶²What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and ³the holy flesh is passed from thee? ³when thou
 16 doest evil, then thou ⁴rejoicest. The LORD called thy name, 'A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of
 17 it are broken. For the LORD of hosts, ⁵that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.
 18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*:
 19 then thou showedst me their doings. But I *was* like a lamb or an ox *that* is brought to the slaughter; and I know not that
 20 they had devised devices against me, *saying*, Let us destroy ⁶the tree with the fruit thereof, ⁷and let us cut him off from ⁸the land of the living, that his name may be no more remembered. But, O LORD of hosts, that judgest righteously, that
 21 triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause. ¶ Therefore thus saith the LORD of the men of Anathoth, ⁹that seek thy life, *saying*, 'Prophecy not in the name of the LORD, that thou
 22 die not by our hand: Therefore thus saith the LORD of hosts, Behold, I will ¹⁰punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: and
 23 there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* ¹¹the year of their visitation.

* ch. 18. 18.

y Ps. 83. 4.

z Ps. 27. 13.

a 1 Sam. 16. 7.

Ps. 7. 9.

ch. 17. 10.

Rev. 2. 23.

b ch. 12. 5.

c Isai. 30. 10.

Amos 2. 12.

Mic. 2. 6.

d ch. 23. 12.

Luke 19. 41.

e Ps. 51. 4.

CHAP. 12. RIGHTEOUS ^aart thou, O LORD, when I plead with

¹ Heb. *evil*.² Heb. *What is to my beloved in my house.*³ Or, *when thy evil is.*⁴ Heb. *the stalk with his**bread.*⁵ Heb. *visit upon.*

public establishment of idolatry, such as actually took place in the reign of Manasseh (2 Chr. xxxiii. 3. Contrast 2 K. xviii. 4).

14-17. A parenthesis. As in vii. 16, all intercession is forbidden, and for this reason. Prayer for others for the forgiveness of their sins avails only when they also pray. The cry of the people now was that of the guilty smarting under punishment, not of the penitent mourning over sin.

16. This passage, like Isai. i. 12, rebukes the inconsistency of Judah's public worship of Jehovah with their private immorality and preference for idolatry. Translate; *What hath My beloved in My house to practise guile there? The great men and the holy flesh (i.e. the sacrifices) shall pass away from thee.*

16. The *goodly or shapely fruit*, signifies the righteousness and faith which ought to have been the result of Israel's possession of extraordinary privileges. The tree did not bear this fruit, and God now destroys it by a thunderstorm.

18. Rather, *gave me knowledge of it, and I knew it.* Jeremiah shews (rv. 18-23), that the general conspiracy of the people

against Jehovah and the special plot against himself was revealed to him by God.

19. *like a lamb or an ox*] Rather, *like a tame lamb*. Jeremiah had lived at Anathoth as one of the family, never suspecting that, like a tame lamb, the time would come for him to be killed.

the tree with the fruit thereof] The words are those of a proverb or dark saying. All the Churches agree in understanding that under the person of Jeremiah these things are said by Christ.

22. *the young men*] i.e. those of the legal age for military service.

23. *no remnant*] 128 men of Anathoth returned from exile (Ezra ii. 23; Neh. vii. 27). Jeremiah's denunciation was limited to those who had sought his life. The year of their visitation would be the year of the siege of Jerusalem, when Anathoth being in its immediate vicinity would have its share of the horrors of war.

XII. Some divide this chapter into three extracts (rv. 1-6, 7-13, 14-17) from discourses of Jeremiah not preserved at length; others regard it as a connected discourse

these: yet ¹let me talk with thee of *thy* judgments: ²Wherefore doth the way of the wicked prosper? ³wherefore are all they ⁴happy that deal very treacherously? Thou hast planted them, yea, they have taken root: ⁵they grow, yea, they bring forth fruit: ⁶thou art near in their mouth, and far from their reins. ⁷But thou, O LORD, ⁸knowest me: thou hast seen me, and ⁹tried mine heart ¹⁰toward thee: pull them out like sheep for the ¹¹slaughter, and prepare them for ¹²the day of slaughter. How long shall ¹³the land mourn, and the herbs of every field wither, ¹⁴for the wickedness of them that dwell therein? ¹⁵the beasts are consumed, and the birds; because they said, He shall not see ¹⁶our last end. ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? ¹⁷and if in the land of peace, ¹⁸wherein thou trustedst, they wearied thee, then how wilt thou do in ¹⁹the swelling of Jordan? For even ²⁰thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, ²¹they have called a multitude after thee: ²²believe them not, though they speak ²³fair words unto thee.

¹ Job 12. 6.
² ch. 5. 28.
³ Hab. 1. 4.
⁴ Mal. 3. 15.

⁵ Isai. 29. 13.
⁶ Matt. 15. 3.
⁷ Ps. 17. 3.
⁸ ch. 11. 20.
⁹ Jam. 5. 5.
¹⁰ ch. 23. 10.
¹¹ Hos. 4. 3.
¹² Ps. 107. 31.
¹³ ch. 4. 25.

¹⁴ Josh. 3. 15.
¹⁵ 1 Chr. 12. 15.
¹⁶ ch. 9. 4.
¹⁷ Prov. 26. 25.

¹ Or, let me reason the case with thee.

² Heb. they go on.

³ Heb. with thee.

⁴ Or, they cried after thee fully.

⁵ Heb. good things.

occasioned by a drought in the days of Josiah (cp. r. 4); others see in the "evil neighbours" (v. 14), an allusion to the bands of Syrians &c., who infested the land after Jehoiakim's revolt from Nebuchadnezzar. More probably the outburst of expostulation (rr. 1-4) was occasioned by the plot of the men of Anathoth, and upon it the rest follows naturally.

1. *yet let me talk &c.*] Rather, *yet will I speak with thee on a matter of right.* This sense is well given in the margin. The prophet acknowledges the general righteousness of God's dealings, but cannot reconcile with it the prosperity of the conspirators of Anathoth. This difficulty was often present to the minds of the saints of the Old Testament, see Job xxi. 7 &c.; Pss. xxxvii., lxxiii.

happy] Rather, *secure, tranquil.*

2. *their reins*] i.e. their heart. The reins were regarded by the Jews as the seat of the affections.

3. *thou hast seen me &c.*] Rather, *Thou seest me and triest mine heart* at all times, and knowest the sincerity of its devotion toward Thee.

pull them out] The original is used (x. 20) of the rending asunder of the cords of the tent, and (Ezek. xvii. 9) of the tearing up of roots. Jeremiah does not doubt God's justice, or the ultimate punishment of the wicked, but he wants it administered in a summary way.

prepare] Lit. *sanctify*, i.e. devote.

4. The Hebrew divides this verse differently. *How long shall the land mourn, and the herb of the whole field wither? Because of the wickedness of them that dwell*

therein cattle and fowl have ceased to be: for he will not see, say they, our latter end. The people mock the prophet, saying, In spite of all his threatenings we shall outlive him.

Jeremiah complained that at a time of great general misery powerful men thrive upon the ruin of others: even the innocent cattle and fowl suffered with the rest. To him it seemed that all this might have been cured by some signal display of Divine justice. If God, instead of dealing with men by general and slow-working laws, would tear out some of the worst offenders from among the rest, the land might yet be saved.

5, 6. Jehovah rebukes Jeremiah's impatience, showing him by two proverbial sayings, that there were still greater trials of faith in store for him. Prosperous wickedness is after all a mere ordinary trial, a mere "running with the footmen"; he will have to exert far greater powers of endurance.

and if in the land &c.] Rather, *and in a land of peace thou art secure; but how wilt thou do amid the pride of Jordan?* If thou canst feel safe only where things are tranquil, what wilt thou do in the hour of danger? The *pride of Jordan* is taken to mean the luxuriant thickets along its banks, famous as the haunt of lions (cp. xlix. 19, l. 44; Zech. xi. 3). What will the prophet do when he has to tread the tangled maze of a jungle with the lions roaring round him?

6. *called a multitude*] Rather, *called aloud.* Cp. iv. 5. In all this Jeremiah was the type of Christ (cp. Zech. xiii. 6; Mark iii. 21; John vii. 5).

- 7 I have forsaken mine house, I have left mine heritage ;
 I have given ¹the dearly beloved of my soul into the hand of
 8 her enemies. Mine heritage is unto me as a lion in the forest ;
 9 it ²crieth out against me: therefore have I hated it. Mine
 heritage *is* unto me as a ³speckled bird, the birds round
 about *are* against her; come ye, assemble all the beasts of
 10 the field, ⁴come to devour. Many ⁵pastors have destroyed
 my vineyard, they have ⁶trodden my portion under foot, they
 11 have made my ⁶pleasant portion a desolate wilderness. They
 have made it desolate, *and being* desolate ⁷it mourneth unto me;
 the whole land is made desolate, because ⁸no man layeth it to
 12 heart. The spoilers are come upon all high places through the
 wilderness: for the sword of the LORD shall devour from the
 one end of the land even to the other end of the land: no flesh
 13 shall have peace. ⁹They have sown wheat, but shall reap
 thorns: they have put themselves to pain, *but* shall not profit:
 and ¹⁰they shall be ashamed of your revenues because of the
 fierce anger of the LORD.
- 14 Thus saith the LORD against all mine evil neighbours, that
 "touch the inheritance which I have caused my people Israel to
 inherit; Behold, I will ¹¹pluck them out of their land, and pluck
 15 out the house of Judah from among them. ¹²And it shall come
 to pass, after that I have plucked them out I will return, and
 have compassion on them, ¹³and will bring them again, every
 16 man to his heritage, and every man to his land. And it shall
 come to pass, if they will diligently learn the ways of my people,

¹ Isai. 56. 9.
 ch. 7. 33.
² ch. 4. 3.
³ Isai. 6. 1.
⁴ Isai. 63. 18.
⁵ Jer. 4.
⁶ Isai. 42. 25.

⁷ Lev. 26. 16.
 Mic. 6. 15.
 Hag. 1. 6.

⁸ Zech. 2. 8.
⁹ Deut. 30. 3.
 ch. 32. 37.
¹⁰ Ezek. 28.
 25.
¹¹ Amos 9. 14.

¹ Heb. *the love*.
² Or, *gelleth*.

³ Heb. *giveth out his voice*.
⁴ Or, *taloned*.
⁵ Or, *cause them to come*.

⁶ Heb. *portion of desire*.
⁷ Or, *ye*.

7-9. Jehovah shews that the downfall of the nation was occasioned by no want of love on His part, but by the nation's conduct. *left*] More correctly, *cast a ray*.

8. Judah has not merely refused obedience, but become intractable and fierce, like an untamed lion. It has roared against God with open blasphemy. As His favour is life, so is His hatred death, i.e. Jerusalem's punishment shall be as if inflicted by one that hated her.

9. Rather, *Is My heritage unto Me as a speckled bird!* *Are the birds upon her round about?* *Come, assemble all the wild beasts: bring them to devour her.* By a *speckled* or *parti-coloured bird* is probably meant some kind of vulture.

10. Nebuchadnezzar and his confederate kings trampled Judah under foot, as heedless of the ruin they were inflicting as the shepherds would be who led their flocks to browse in spring upon the tender shoots of the vine.

11. *desolate*] The force of the protest lies in this word. Thrice the prophet uses it. *layeth it to heart*] Rather, *laid it to heart*. The desolate land must put up its silent cry to God, because the people had refused to see the signs of the coming retribution.

12. *through*] in. Even these remote

scaurs do not escape, polluted as they had been by the nation's idolatries.

shall devour] Or, *devoureth*. These hosts of war come as Jehovah's sword.

no flesh shall have peace] *Flesh* in Gen. vi. 3 means mankind as sinners; here, Judah. *Peace* in Hebrew has the wider signification of *welfare, happiness*. Hence their salutation in life was, "Peace be to thee," and in death "In Peace" was engraved upon their sepulchres.

13. *shall reap...shall not profit*] Rather, *have reaped...have profited nothing*. The force of the proverb is that all their labours had ended only in disappointment.

and they shall be ashamed of your revenues] Or, *yea, be ashamed of your produce—the produce of the fields*.

14. The prophet addresses the spoilers. *evil neighbours*] The Syrians, Edomites, Moabites, Ammonites, and Philistines, who at all times took advantage of Judah's weakness. The special mercy to Judah was the prelude to mercy to the whole Gentile world.

16. The accomplishment of this blessing depends upon both Judah and the Gentiles reversing their past conduct. Then shall the believing Gentile be admitted within the fold of the true, because spiritual, Israel—Christ's Church.

"to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be ^bbuilt in the midst of my people. But if they will not ^cobey, I will utterly pluck up and destroy that nation, saith the LORD.

^a ch. 4. 2.
^b Eph. 2. 20.
^c 1 Pet. 2. 5.
^c Isai. 60. 12.

CHAP. 13. THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle according to the word of the LORD, and put it on my loins. ¶ And the word of the LORD came unto me the second time, saying, Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as the LORD commanded me. ¶ And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. ¶ Then the word of the LORD came unto me, saying, Thus saith the LORD, ¶ After this manner "will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse to hear my words, which ^bwalk in the ¹imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that ^cthey might be unto me for a people, and ^dfor a name, and for a praise, and for a glory: but they would not hear. ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, ¶ Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the LORD, Behold,

^a Lev. 20. 10.

^b ch. 9. 14.
^c 11. 8.
^d 16. 12.

^c Ex. 19. 5.

^d ch. 33. 9.

¹ Or, *stubbornness*.

XIII. The date of this prophecy is fixed by the mention of the queen-mother (c. 18) i.e. Nehushta, the mother of Jehoiachin. We have in it one of those symbolical acts by which great lessons were taught the people more impressively than by words. After the burning of the roll in the fourth year of Jehoiakim Jeremiah disappeared from Jerusalem, and did not shew himself there again for seven years. In the last few mournful days of Jehoiakim, he was once again seen in the streets of Jerusalem, with his prophetic robe of black camel's hair girt about with this girdle, mildewed and water-stained as the symbol of the pitiable estate of a nation which had rejected its God. His place of refuge may have been near the Euphrates. Many such acts alleged to have been performed by the prophets may have been allegories, but this we believe to have been literally true.

1. *a linen girdle*] The appointed dress of the priestly order (Lev. xvi. 4 &c.).
put it not in water] i.e. do not wash it,

and so let it represent the deep-grained pollution of the people.

4. *in a hole of the rock*] *In a cleft of the rock*. As there are no fissured rocks in Babylonia, the place where Jeremiah hid the girdle must have been somewhere in the upper part of the river.

6. *many days*] The seventy years' Captivity.

10. This verse limits the application of the symbol. Only the ungodly and the idolatrous part of the people decayed at Babylon. The religious portion was strengthened and invigorated by the exile (xxiv. 5-7).

11. The reason why the girdle was chosen as the symbol. Similarly Israel was the people chosen and set apart that in and by them the Holy Ghost might work for the salvation of mankind.

12. *bottle*] jar, the "potter's vessel" of Isai. xxx. 14: a new symbol, but with the same meaning, the approaching destruction of Jerusalem (v. 14).

- I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, ^awith drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, ^bbut destroy them. ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken. ^cGive glory to the LORD your God, before he cause ^ddarkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into ^ethe shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive. ¶ Say unto ^fthe king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory. The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive. Lift up your eyes, and behold them ^gthat come from the north: where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall ^hpunish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail? And if thou say in thine heart, ⁱWherefore come these things upon me? For the greatness of thine iniquity are ^jthy skirts discovered, and
- ^a Heb. a man against his brother. ^b Heb. from destroying them. ^c Or, head fires. ^d Heb. visit upon.
- ^k Isai. 51. 17, 21. & 63. 6, ch. 25. 27. / Ps. 2. 9.
- ^l Josh. 7. 19.
- ^m Isai. 5. 30, Amos. 8. 9, Isai. 59. 9, Ps. 44. 19.
- ⁿ ch. 9. 1, Lam. 1. 2, 16. & 2. 18.
- ^o See 2 Kin. 24. 12, ch. 22. 20.
- ^p ch. 6. 22.
- ^q ch. 6. 24.
- ^r ch. 5. 19, & 16. 10.
- ^s Isai. 3. 17, Ezek. 10, 37, 38, 39, Nah. 3. 5.

13. the kings &c.] i.e. his successors in general. In the fall of Jerusalem four kings in succession were crushed.

14. All orders and degrees of men in the state would be broken in indiscriminate destruction.

15. be not proud] Both the symbols were of a nature very humiliating to the national self-respect.

16. the dark mountains] Rather, the mountains of twilight. Judah is not walking upon the safe highway, but upon dangerous mountains: and the dusk is closing round her. While then the light still serves let her return unto her God.

and, while ye look &c.] Translate, and ye wait for light, and He turn it (the light) into the shadow of death, ye change it into clouded darkness.

17. the LORD's flock] The people carried away captive with Jeconiah formed the Jewish Church, as we are expressly told, whereas Zedekiah and the people of Jerusalem possessed only the externals of the Church and not its reality. It is for this reason that the seventy years' exile counts from Jeconiah's captivity.

18. the queen] i.e. the queen-mother: the word signifies literally the great lady. The king's mother took precedence of his wives.

sit down] The usual position of slaves. for your principalities &c.] Rather, for the

ornaments of your heads, even the crown of your majesty, shall come down.

19. shall be shut up] Rather, are shut up, and no man openeth them. The cities of the Negeb, the southern district of Judah, are blockaded, with no one to raise the siege. The Captivity was the inevitable result of the capture of the fortified towns. An army entering from the North would march along the Shefelah, or fertile plain near the sea-coast, and would capture the outlying cities, before it attacked Jerusalem, almost inaccessible among the mountains.

Judah shall be...] Translate, Judah is...

20. Jerusalem is asked where the cities, which once lay grouped round her, like a goodly flock of sheep, are gone? The question implies blame.

21. Translate, What wilt thou say, O Jerusalem, when He, Jehovah, shall set over thee for head those whom thou hast taught to be thy bosom friends! The foreign powers, whose friendship she has been courting, will become her tyrants.

22. made bare] Rather, ill-used, treated with violence. The long flowing robes worn by ladies of rank, are to be laid aside, that they might do menial work, bare-legged, like slaves. The ill-usage to the heels is the having to tramp barefoot, a thing very painful to women accustomed to the seclusion of the female apartments.

23 thy heels ¹made bare. ¶ Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are ²accustomed to do evil. Therefore will I scatter them ³as the stubble that passeth away by the wind of the wilderness. ⁴This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in ⁵falsehood. 26 Therefore ⁶will I discover thy skirts upon thy face, that thy shame may appear. I have seen thine adulteries, and thy ⁷neighings, the lewdness of thy whoredom, and thine abominations ⁸on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? ⁹when shall it once be?

¹ Ps. 1. 4.
Hos. 13. 3.
² Job 20. 29.
Ps. 11. 6.
³ ch. 10. 14.
⁴ Lam. 1. 8.
Ezek. 23. 29.
Hos. 2. 10.
⁵ ch. 5. 8.
⁶ Isai 65. 7.
ch. 2. 10.
Ezek. 6. 13.

CHAP. 14. THE word of the LORD that came to Jeremiah concerning ¹the dearth. ¶ Judah mourneth, and ²the gates thereof languish; they are ³black unto the ground; and ⁴the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ⁵ashamed and confounded, ⁶and covered their heads. Because the ground is chapt, for there was no rain in the earth, the plowmen were ⁷ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook it, because there was no grass. And ⁸the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass. 7 ¶ O LORD, though our iniquities testify against us, do thou it ⁹for thy name's sake: for our backslidings are many; we have sinned

¹ Isai. 3. 26.
² ch. 8. 21.
³ See
1 Sam. 5. 12.
⁴ Ps. 40. 14.
⁵ 2 Sam. 15. 30.
⁶ ch. 2. 24.
⁷ Ps. 25. 11.

¹ Or, shall be violently taken away.

² Heb. taught.

³ Heb. after when yet?

⁴ Heb. the words of the dearths, or, restraints.

23. This verse answers the question, May not Judah avert this calamity by repentance? No: because her sins are too inveterate. By the Ethiopian (Heb. Cushite) is meant not the Cushite of Arabia but of Africa, i.e. the negro.

24. stubble] Broken straw separated from the wheat after the corn had been trampled out by the oxen. Sometimes it was burnt as useless; at other times left to be blown away by the wind from the desert.

25. the portion of thy measures] i.e. thy measured portion (Job xi. 9). Others render, the portion of thy lap, the upper garment being constantly used for holding things (Ruth iii. 15).

in falsehood] i.e. in idols (see marg. ref.). 26. Therefore will I] Lit. And I also; I also must have my turn, I too must retaliate. Cp. Nahum iii. 5.

27. and thine abominations] Even thy abominations. The prophet sums up the three charges against Judah, viz. spiritual adultery, inordinate eagerness after idolatry (see on v. 7 note), and shameless participation in heathen orgies.

in the fields] in the field, the open, unclosed country (see vi. 25, xii. 4).

wilt thou not...once be clean? Or, how long yet ere thou be made clean? These words explain the teaching of v. 23. Repentance was not an actual, but a moral impossibility, and

after a long time Judah was to be cleansed. It was to return from exile penitent and forgiven.

XIV., XV. The occasion of this prophecy was a drought, the terrible effects of which are described with much force. Probably, therefore, it belongs to the early years of Jehoiakim, when Jeremiah saw all the efforts of Josiah's reign utterly frustrated.

XIV. 1. the dearth] Really, the drought.

2. they are black unto the ground] The people assembled at the gates, the usual places of concourse, are in deep mourning and sit humbly on the ground.

3. little ones] mean ones, the common people. The word is peculiar to Jeremiah (xlviii. 4).

the pits] i.e. tanks for holding water. covered their heads] The sign of grief.

4. is chapt] Rather, is dismayed. The ground is used metaphorically for the people who till the ground.

in the earth] i.e. in the land.

6. like dragons] Like jackals (ix. 11).

no grass] The keen sight of the wild ass is well known, but they look around in vain for herb.

7. do thou it] Rather, deal thou, act thou for Thy Name's sake, i.e. not according to the strict measure of right and wrong, but as a God merciful and gracious.

- ^a ch. 17. 13. 8 against thee. ^aO the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?
- ^f Isai. 59. 1. 9 Why shouldest thou be as a man astonished, as a mighty man *that* cannot save? yet thou, O LORD, ^hart in the midst of us,
- ^h Ex. 29. 45. 10 and ⁱwe are called by thy name; leave us not. ¶ Thus saith the LORD unto this people, ⁱThus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; ^mhe will now remember their iniquity, and visit
- ^l Ex. 32. 10. 11 their sins. ¶ Then said the LORD unto me, ⁿPray not for this
- ^o Isai. 1. 15. 12 people for their good. ^oWhen they fast, I will not hear their cry; and ^pwhen they offer burnt offering and an oblation, I will not accept them: but ^qI will consume them by the sword, and
- ^q ch. 6. 20. 13 by the famine, and by the pestilence. ¶ ^rThen said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you ^sassured
- ^r ch. 9. 16. 14 peace in this place. ¶ Then the LORD said unto me, ^sThe prophets prophesy lies in my name: ^tI sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the de-
- ^s ch. 4. 10. 15 ceit of their heart. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, ^tyet they say, Sword and famine shall not be in this land; By
- ^t ch. 27. 10. 16 sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; ^uand they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.
- ^u ch. 23. 21. & 27. 15. 17 ¶ Therefore thou shalt say this word unto them; ^vLet mine eyes run down with tears night and day, and let them not cease: ^wfor the virgin daughter of my people is broken with a great
- ^u ch. 5. 12. ^v Ps. 79. 3. ^w ch. 9. 1. Lam. 1. 10. ^x ch. 8. 21.

¹ Heb. *thy name is called upon us*, Dan. 9. 18, 19.² Heb. *peace of truth*.

9. *astonied*] The word may possibly mean *one who is taken by surprise and loses his presence of mind*.

10. The answer is addressed to the people. Jeremiah had prayed as their representative, but he must not intercede: for to the same degree that God was determined to punish them, to the same degree ("thus") they love to continue their offence." Cp. xv. 6 note.

therefore the LORD...] Translate:

And Jehorah hath no pleasure in them:

Now will He remember their iniquity and visit their sins.

Interference in their behalf is out of the question.

12. *their cry*] i.e. prayer offered aloud.

oblation] A **meat-offering** (Lev. ii. 1).

the sword, famine, and pestilence] The two latter ever follow upon the track of the first (Ezek. v. 12), and by these God will consume them, yet so as to leave a remnant. The chastisement, which crushes those who harden themselves against it, purifies the penitent.

13. The false prophets in Jeremiah's days were so numerous and influential as to

counteract and almost nullify the influence of the true prophet. We find in Isaiah the first indications of the internal decay of the prophetic order; and Micah, his contemporary, denounces the false prophets in the strongest terms (Micah iii. 3, 11). For the secret of their power see v. 31.

14. *divination*] i.e. *conjuring*, the abuse of the less understood powers of nature. It was strictly forbidden to all Jews (Deut. xviii. 10).

a thing of nought] Probably a small idol made of the more precious metals (Isai. ii. 20). These methods the prophet declares to be *the deceit of their heart*, i.e. not self-deceit, but a wilful and intentional fraud.

16. *I will pour &c.*] i.e. *their wickedness* shall be brought home to them.

17. A message from God to the effect that the calamity would be so overwhelming as to cause perpetual weeping; it is set before the people under the representation of Jeremiah's own sorrow.

the virgin daughter of my people] The epithet testifies to God's previous care of Judah. She had been as jealously guarded from other nations as virgins are in an oriental household (cp. Song of Sol. iv. 12).

18 breach, with a very grievous blow. If I go forth into ^athe field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest ¹go about into a land that they know not. ^bHast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and ^cthere is no healing for us? ^dwe looked for peace, and ^ethere is no good; and for the time of healing, and behold trouble! We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for ^fwe have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: ^gremember, break not thy covenant with us. ^hAre there ⁱany among ^jthe vanities of the Gentiles that can cause rain? or can the heavens give showers? ^kart not thou he, O LORD, our God? therefore we will wait upon thee: for thou hast made all these things.

CHAP. 15. THEN said the LORD unto me, ^aThough ^bMoses and ^cSamuel stood before me, yet my mind could not be toward this people: 2 cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD: ^dSuch as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will ^eappoint over them four ^fkinds, saith the LORD: the sword to slay, and the dogs to tear, and ^gthe fowls of the heaven, and the beasts of the earth, to devour and destroy. And ^hI will cause them to be removed into all kingdoms of the earth, because of ⁱManasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. ¶ For ^jwho shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside ^kto ask how thou doest? ^lThou hast forsaken me, saith the LORD, thou art ^mgone backward: therefore will I stretch out my hand against thee,

¹ Or, make merchandise against a land, and men

acknowledge it not, ch. 5.

² Heb. families.

³ Heb. I will give them for a removing.

⁴ Heb. to ask of thy peace?

19-22. A second (cp. vv. 7-9) earnest intercession, acknowledging the wickedness of the nation, but appealing to the Covenant and to God's Almighty power.

loathed! More exactly, hath thrown away as worthless.

20. our wickedness, and] Omit and. National sin is the sin of the fathers, perpetuated generation after generation by the children.

21. This verse is in the original very emphatic, and consists of a series of broken ejaculations: Abhor not for thy name's sake! Disgrace—lightly esteem in Deut. xxxii. 15—not the throne of thy glory! Remember! Break not &c. with us! The throne of Jehovah's glory is Jerusalem.

22. None of the idols of the Gentiles can put an end to this present distress.

art not thou he, O LORD our God! Rather, art thou not Jehorah our God! thou hast made all these things] i.e. the heaven with its showers.

XV. 1. cast them out of my sight] Ra-

ther, send them out of My presence, and let them go away. The prophet is to dismiss them, because their mediators, Moses and Samuel, whose intercession had been accepted in old times (marg. refl.), would intercede now in vain.

3. kinds] Lit. as marg., i.e. classes of things. The first is to destroy the living, the other three to mutilate and consume the dead.

to tear] Lit. to drag along the ground. It forcibly expresses the contumely to which the bodies of the slain will be exposed.

4. to be removed] Rather, to be a terror. because of Manasseh the son of Hezekiah] The name of the pious father intensifies the horror at the wickedness of the son.

6. This verse gives the reason of the refusal of Jehovah to hear the prophet's intercession. The punishment due has been delayed unto wearisomeness, and this seeming failure of justice has made Judah withdraw further from God.

^a Ezek. 7. 15.

^b Lam. 5. 22.

^c ch. 15. 18.

^d ch. 8. 15.

^e Ps. 106. 6.

^f Dan. 9. 8.

^g Ps. 71. 2.

^h Zech. 10.

ⁱ 1. 2.

^j Deut. 32.

^k 21.

^l Ps. 135. 7.

^m Isai. 39. 23.

ⁿ ch. 5. 21.

^o Ezek. 14.

^p 14 &c.

^q Ex. 32. 11.

^r Ps. 99. 6.

^s 1 Sam. 7. 9.

^t ch. 43. 11.

^u Ezek. 6. 2.

^v Zech. 11. 9.

^w Lev. 20.

^x 16. &c.

^y Deut. 28.

^z 28.

^{aa} ch. 7. 33.

^{ab} Deut. 29.

^{ac} 25.

^{ad} Ezek. 23.

^{ae} 46.

^{af} 2 Kin. 21.

^{ag} 11. &c.

^{ah} Isai. 61. 10.

^{ai} ch. 2. 13.

^{aj} ch. 7. 24.

- ^m Hcs. 13. 11. 7 and destroy thee; ^m I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave *them* of ¹children, I will destroy my people, *since* ^mthey return not from ⁿIsai. 9. 13. 8 their ways. Their widows are increased to me above the sand of the seas: I have brought upon them ⁿagainst the mother of the young men a spoiler at noonday: I have caused *him* to fall upon ^o1 Sam. 2. 5. 9 it suddenly, and terrors upon the city. ^oShe that hath borne seven languisheth: she hath given up the ghost; ⁿher sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.
- ⁿ Job 3. 1. ch. 20. 14. 10 ⁿWoe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* 11 every one of them doth curse me. The LORD said, Verily it shall be well with thy remnant; verily ³I will cause ^rthe enemy to entreat thee *well* in the time of evil and in the time of affliction. 12 Shall iron break the northern iron and the steel? Thy substance 13 and thy treasures will I give to the ^ospoil without price, and *that* 14 for all thy sins, even in all thy borders. And I will make *thee* to pass with thine enemies ^rinto a land *which* thou knowest not;

¹ Or, *whatsoever is dear.*² Or, *against the mother city a young man spoiling,*&c. or, *against the mother and the young men.*³ Or, *I will entreat the enemy for thee.*

7. *I will fan them &c.*] Or, I have winnowed them with a winnowing shovel. The gates of the land mean the places by which men enter or leave it. As God winnows them they are driven out of the land through all its outlets in every direction.

I will bereave] Rather, I have bereaved, I have destroyed my people. Omit of children, since they return not...] Rather, from their ways they have not returned.

8. Translate, *I have brought upon them, even upon the mother of the young man, a spoiler &c.* The word rendered *young man* means a picked warrior. The mother has borne a valiant champion; but neither his prowess nor the numerous offspring of the other can avail to save those who gave them birth; war bereaves both alike.

at noonday] i.e. unexpectedly, as armies used to rest at noon (see vi. 4 note).

I have caused him...] Rather, *I have brought suddenly upon her*, the mother of the young warrior, *anguish and terrors.*

9. *she hath been ashamed*] Or, *is ashamed.* To a Hebrew mother to be childless was a disgrace. Many consider that *re.* 7-9 refer to the battle of Megiddo, and depict the consternation of Jerusalem at that sad event. If so, in the sun going down while it was day, there will be a reference to the eclipse on Sept. 30, B.C. 610.

10. Jeremiah vents his sorrow at the rejection of his prayer. In reading these and similar expostulations we feel that we have to do with a man who was the reluctant minister of a higher power, whence

alone he drew strength to be content to do and suffer.

strife] More exactly, *lawsuit*; the sense is, *I am as a man who has to enter into judgment with and reprove the whole earth.*

I have neither lent &c.] i.e. I have no personal cause of quarrel with the people, that I should thus be perpetually at strife with them. The relations between the money-lender and the debtor were a fruitful source of lawsuits and quarrelling.

11. *shall be well with thy remnant*] Or, *thy loosing shall be for good*; in the sense of being set free, deliverance.

to entreat thee well...] Rather, *to supplicate thee in the time of evil &c.*; fulfilled in xxi. 1, 2, xxxvii. 3, xlii. 2.

12. *the steel*] brass, i.e. bronze. By the "iron" is meant Jeremiah's intercession; but this cannot alter the Divine purpose to send Judah into exile, which is firm as steel and brass. For brass see Ex. xxv. 3 note. The alloy of copper and zinc now called brass was entirely unknown to the ancients.

13. Jeremiah is personally addressed in the verse, because he stood before God as the intercessor, representing the people. (1) God would give Judah's treasures away for nothing; implying that He did not value them. (2) The cause of this contempt is Judah's sins. (3) This is justified by Judah having committed them throughout her whole land.

14. *Render, And I will make thee serve thine enemies in a land thou knewest not.*

- for a "fire is kindled in mine anger, *which* shall burn upon you.
- 15 ¶ O LORD, "thou knowest: remember me, and visit me, and
 "revenge me of my persecutors; take me not away in thy long-
 16 suffering: know that "for thy sake I have suffered rebuke. Thy
 words were found, and I did "eat them; and "thy word was
 unto me the joy and rejoicing of mine heart: for "I am called
 17 by thy name, O LORD God of hosts. "I sat not in the assembly
 of the mockers, nor rejoiced; I sat alone because of thy hand:
 18 for thou hast filled me with indignation. Why is my "pain per-
 petual, and my wound incurable, *which* refuseth to be healed?
 wilt thou be altogether unto me "as a liar, and "as waters that
 19 "fail? ¶ Therefore thus saith the LORD, "If thou return, then
 will I bring thee again, and thou shalt "stand before me: and
 if thou "take forth the precious from the vile, thou shalt be as my
 mouth: let them return unto thee; but return not thou unto
 20 them. And I will make thee unto this people a fenced brasen
 "wall: and they shall fight against thee, but "they shall not
 prevail against thee. for I am with thee to save thee and to de-
 21 liver thee, saith the LORD. And I will deliver thee out of the
 hand of the wicked, and I will redeem thee out of the hand of
 the terrible.

CHAP. 16. THE word of the LORD came also unto me, saying, Thou

¹ Heb. thy name is called upon me.

² Heb. be not sure?

for a fire &c.] See marg. ref. The added words show that the punishment then predicted is about to be fulfilled.

15-18. This is the prayer of a man in bitter grief, whose human nature cannot at present submit to the Divine will. God's long-suffering towards the wicked seemed to the prophet to be the abandonment of himself to death; justice itself required that one who was suffering contumely for God's sake should be delivered.

rebuke] i.e. reproach, contumely.

16. Thy words were found] Jeremiah's summons to the prophetic office had not been expected or sought for by him.

I did eat them] i.e. I received them with joy. This eating of the Divine words expresses also the close union between that which came from God and the prophet's own being.

I am called by thy name] i.e. I am consecrated to Thy service, am ordained to be Thy prophet.

17. Rather, I sat not in the assembly of the laughers, and was merry. From the time God's words came to Jeremiah he abstained from things innocent, and a gravity came over him beyond his years.

I sat alone because of thy hand] As a person consecrated to God he would also be separated. See i. 5; cp. Acts xiii. 2.

with indignation] The prophet thus taught of God sees the sins of the people as offences against God, and as involving the ruin of His Church.

18. Why is my pain perpetual] i.e. Are all my labours to be in vain?

as a liar...] Really, as a deceitful brook, a brook which flows only in the winter, the opposite of the perennial stream of Amos v.

24. Jeremiah had expected that there would be a perpetual interference of Providence in his behalf, instead whereof things seemed to take only their natural course.

19. Jeremiah had questioned God's righteousness (see xii. 1 note); he is told, *If thou return, if thou repent these of thy doubts, and think only of thy duty, then will I bring thee again, then will I cause thee again to stand before Me.* To stand before a person means to be his chief officer or vicegerent. It implies therefore the restoration of Jeremiah to the prophetic office.

if thou take forth the precious from the vile] i.e. if thou cause the precious metal to come forth from the dross. Jeremiah was to separate in himself what was divine and holy from the dross of human passion. Let him abandon this mistrust, this sensitiveness, this idea that God did not deal righteously with him, and then he shall be as God's mouth, i.e. as the organ by which God speaks.

let them return &c.] Rather, they shall return unto thee, but thou shalt not return unto them. A flattering prophet perishes with the people whom his soft speeches have confirmed in their sin: but the truthful speaking of God's word saves both.

XVI.—XVII. 1-18. In this prophecy the punishment of the people is set forth in even sterner terms than in the last. The whole land is likened to a desert covered with the bodies of the dead, who lie un-

* Deut. 32.

22.

* ch. 12. 3.

* ch. 11. 20.

* Ps. 69. 7.

* Ezek. 3. 1.

Rev. 10. 9.

* Job 23. 12.

Ps. 119. 72.

* Ps. 1. 1.

* ch. 30. 15.

* See ch. 1.

18, 19.

* Job 6. 15.

* Zech. 3. 7.

* ver. 1.

* Ezek. 22.

28.

* ch. 6. 27.

* ch. 20. 11,

12.

^a ch. 15. 2.
^b ch. 22. 18.
 & 25. 33.
^c Ps. 83. 10.
 ch. 8. 2.
^d Ps. 79. 2.
 ch. 31. 20.
^e Ezek. 21.
 17, 23, 23.

^f ch. 22. 18.
^g Lev. 19. 28.
 Deut. 14. 1.
 ch. 41. 5.
^h Isai. 22. 12.
 ch. 7. 29.
ⁱ Prov. 31.
 6, 7.
^k Isai. 24. 7.
 Ezek. 26. 13.
 Hos. 2. 11.
 Rev. 18. 23.
^l Deut. 29.
 21.
 ch. 5. 10.

^m Deut. 29.
 25.
 ch. 22. 9.

ⁿ ch. 7. 26.
^o ch. 13. 10.

2 shalt not take thee a wife, neither shalt thou have sons or
 3 daughters in this place. For thus saith the LORD concerning
 the sons and concerning the daughters that are born in this
 place, and concerning their mothers that bare them, and con-
 4 cerning their fathers that begat them in this land; They shall
 die of ^agrievous deaths; they shall not be ^blamented; neither
 shall they be buried; *but* they shall be ^cas dung upon the face
 of the earth: and they shall be consumed by the sword, and by
 famine; and their ^dcarcasses shall be meat for the fowls of
 5 heaven, and for the beasts of the earth. ¶ For thus saith the
 LORD, ^eEnter not into the house of ^fmourning, neither go to
 lament nor bemoan them: for I have taken away my peace
 from this people, saith the LORD, *even* lovingkindness and
 6 mercies. Both the great and the small shall die in this land:
 they shall not be buried, ^gneither shall *men* lament for them,
 nor ^hcut themselves, nor ⁱmake themselves bald for them:
 7 neither shall *men* ^jtear themselves for them in mourning, to
 comfort them for the dead; neither shall *men* give them the cup
 of consolation to ^kdrink for their father or for their mother.
 8 ¶ Thou shalt not also go into the house of feasting, to sit with
 9 them to eat and to drink. For thus saith the LORD of hosts, the
 God of Israel; Behold, ^lI will cause to cease out of this place
 in your eyes, and in your days, the voice of mirth, and the voice
 of gladness, the voice of the bridegroom, and the voice of the
 10 bride. ¶ And it shall come to pass, when thou shalt shew this
 people all these words, and they shall say unto thee, ^mWherefore
 hath the LORD pronounced all this great evil against us? or what
ⁿis our iniquity? or what is our sin that we have committed
 11 against the LORD our God? Then shalt thou say unto them,
^oBecause your fathers have forsaken me, saith the LORD, and
 have walked after other gods, and have served them, and have
 worshipped them, and have forsaken me, and have not kept my
 12 law; and ye have done ^pworse than your fathers; for, behold,
^qye walk every one after the ^rimagination of his evil heart, that

¹ Or, *mourning feast*.

² Or, *break bread for them*,

as Ezek. 24. 17. Hos. 9. 4.
 See Deut. 26. 14. Job 42. 11.

³ Or, *stubbornness*.

bemoaned and uncared for; and the prophet himself is commanded to abstain from the common usages of mankind that his mode of life, as well as his words, may warn the people of the greatness of the approaching calamity. There is, however, to be finally a return from exile, but only after the idolatry of the nation has been severely punished. The prophecy was probably written about the close of Jehoiakim's reign.

2. As marriage was obligatory upon the Jews, the prohibition of it to Jeremiah was a sign that the impending calamity was so great as to override all ordinary duties. Jeremiah was unmarried, but the force of the sign lay in its being an exception to the ordinary practice of the prophets.

in this place] The whole of Judæa.

3. The times were such that for "the present distress" it was wise for all to abstain from marriage (1 Cor. vii. 26; Matt. xx. v. 19).

6. *cut themselves, ... make themselves bald*] Both these practices were strictly forbidden in the Law (marg. ref.) probably as being heathen customs, but they seem to have remained in common use. By *making bald* is meant shaving a bare patch on the front of the head.

7. *tear themselves*] Better as in margin; *break bread for them*. It was customary upon the death of a relative to fast, and for the friends and neighbours after a decent delay to come and comfort the mourner, and urge food upon him (2 Sam. xii. 17); food was also distributed at funerals to the mourners, and to the poor.

cup of consolation] Marg. ref. note.

11. The severe sentence passed upon them is the consequence of idolatry persisted in through many generations till it has finally deepened into national apostasy.

12. *imagination*] Read *stubbornness*.

- 13 they may not hearken unto me: ^atherefore will I cast you out of this land ^ainto a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night;
- 14 where I will not shew you favour. ¶ Therefore, behold, the ^adays come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the
- 15 land of Egypt; but, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and ^aI will bring them again into
- 16 their land that I gave unto their fathers. ¶ Behold, I will send for many ^a'fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the
- 17 holes of the rocks. For mine ^aeyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from
- 18 mine eyes. And first I will recompense their iniquity and their sin ^adouble; because ^athey have defiled my land, they have filled mine inheritance with the carcases of their detestable and
- 19 abominable things. ¶ O LORD, ^amy strength, and my fortress, and ^amy refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* ^bwherein *there is*
- 20 no profit. Shall a man make gods unto himself, and ^a'they are
- 21 no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that ^amy name is ^a'The LORD.

CHAP. 17. THE sin of Judah is written with a "pen of iron, and

¹ Or, JEHOVAH, Ps. 83. 18.

13. and there shall ye...] Ironical, and there ye may serve other gods day and night, since I will shew you no favour.

14, 15. These two verses, by promising a deliverance greater than that from Egypt, implied also a chastisement more terrible than the bondage in the iron furnace there. Instead of their being placed in one land, there was to be a scattering into the North and many other countries, followed finally by a restoration.

16. The scattering of the people is to be like that of hunted animals, of which but few escape, the ancient method of hunting being to enclose a large space with beaters and nets, and so drive everything within it to some place where it was destroyed. The destruction of the whole male population was one of the horrible customs of ancient warfare, and the process is called in Herodotus "sweeping the country with a drag-net." The same authority tells us that this method could only be effectually carried out on an island. Literally understood, the fishers are the main armies who, in the towns and fortresses, capture the people in crowds as in a net, while the hunters are the light-armed troops, who pursue the fugitives over the whole country, and drive them out of their hiding places as hunters track out their game.

17. This chastisement arises not from caprice, but is decreed upon full knowledge and examination of their doings.

18. *first*] Before the return from exile.

I will recompense their iniquity...double] The ordinary rule of the Law (Isai. xl. 2 note). Sin is twofold; there is the leaving of God's will undone, and the actual wrongdoing. And every punishment is twofold: first, there is the loss of the blessing which would have followed upon obedience, and secondly, the presence of actual misery.

because they have defiled...] Rather, *because they have profaned My land with the carcases of their detestable things* (their lifeless and hateful idols, the very touch of which pollutes like that of a corpse, Num. xix. 11); and *have filled My inheritance with their abominations*.

21. *this once*] Whether we consider the greatness of the national disgrace and suffering caused by it, or its effect upon the mind of the Jews, the burning of Jerusalem by Nebuchadnezzar, followed by the Captivity of the people at Babylon, stands out as the greatest manifestation of God's "hand" in all His dealings with them.

XVII. 1-4. This section is inseparably connected with the preceding. Judah's sin had been described (xvi. 19) as one of which the very Gentiles will become

^a Deut. 4.
28, 27, 28.
^a 28, 36, 63.
^a ch. 15, 14.

^a Isai. 43. 18.
ch. 23. 7, 8.

^a ch. 24. 6.
& 32. 37.

^a Amos 4. 2.
Hab. 1. 15.

^a Job 34. 21.
Prov. 6. 21.
ch. 32. 19.

^a Isai. 40. 2.
^a Ezek. 43.
7. 9.
^a Ps. 18. 2.
^a ch. 17. 17.

^b Isai. 44. 10.
ch. 2. 11.
^c Isai. 37. 10.
Gal. 4. 8.

^d Ex. 15. 3.
ch. 33. 2.
Amos 5. 8.
^a Job 10. 24.

^b Prov. 3. 3.
² Cor. 3. 3.
^c Judg. 3. 7.
² Chr. 21. 18.
^{Isa.} 1. 29.
^d ch. 15. 13.

^e ch. 16. 13.
^f ch. 15. 11.

^g Isai. 30. 1.

^A See Isai.
 31. 3.

ⁱ ch. 48. 6.

^k Job 20. 17.

^l Deut. 29. 23.

^m Ps. 2. 12.

Prov. 16. 20.

Isai. 30. 18.

ⁿ Job 8. 16.

Ps. 1. 3.

^o 1 Sam. 16. 7.

Ps. 7. 9.

Prov. 17. 3.

Rom. 8. 27.

Rev. 2. 23.

with the ¹point of a diamond: *it is* ^bgraven upon the table of
 2 their heart, and upon the horns of your altars; whilst their
 children remember their altars and their ^cgroves by the green
 3 trees upon the high hills. O my mountain in the field, ^dI will
 give thy substance *and* all thy treasures to the spoil, *and* thy
 4 high places for sin, throughout all thy borders. And thou, even
^ethyself, shalt discontinue from thine heritage that I gave thee;
 and I will cause thee to serve thine enemies in ^fthe land which
 thou knowest not: for ^gye have kindled a fire in mine anger,
which shall burn for ever.

5 Thus saith the LORD; ^hCursed be the man that trusteth in
 man, and maketh ⁱflesh his arm, and whose heart departeth
 6 from the LORD. For he shall be ^jlike the heath in the desert,
 and ^kshall not see when good cometh; but shall inhabit the
 parched places in the wilderness, ^lin a salt land and not in-
 habited.

7 ^mBlessed is the man that trusteth in the LORD, and whose
 8 hope the LORD is. For he shall be ⁿas a tree planted by the
 waters, and *that* spreadeth out her roots by the river, and shall
 not see when heat cometh, but her leaf shall be green; and
 shall not be careful in the year of ^odrought, neither shall cease
 from yielding fruit.

9 The heart *is* deceitful above all *things*, and desperately
 10 wicked: who can know it? I the LORD ^psearch the heart, *I* try

¹ Heb. *nail*.

² Heb. *in thyself*.

³ Or, *restraint*.

ashamed, and for which she will shortly be
 punished by an intervention of God's hand
 more marked than anything in her previous
 history. Jeremiah now dwells upon the
 indelible nature of her sin.

a pen of iron] i.e. an iron chisel for cutting
 inscriptions upon tables of stone.

the point of a diamond] The ancients were
 well acquainted with the cutting powers of
 the diamond.

altars] Not Jehovah's one Altar, but the
 many altars which the Jews had set up to
 Baalim (xi. 13). Though Josiah had purged
 the land of these, yet in the eleven years of
 Jehoiakim's reign they had multiplied again,
 and were the external proofs of Judah's
 idolatry, as the table of her heart was the
 internal witness.

2. *Whilst their children remember their
 altars*] Perhaps an allusion to their sacrifices
 of children to Moloch. Present perhaps at
 some such blood-stained rite, its horrors
 would be engraven for ever upon the
 memory.

groves] *Asherahs*, i.e. wooden images of
 Astarte (see Exod. xxxiv. 13 note).

3. *O my mountain in the field*] i.e. Jerusa-
 lem or Zion, called the Rock of the Plain
 in xxi. 13. *The field* is the open uninclosed
 country, here contrasted with the privileged
 height of Zion.

for sin] i.e. because of thy sin.

4. The verb rendered *discontinue* is that

used of letting the land rest (Exod. xxiii.
 11), and of releasing creditors (Deut. xv. 2)
 in the sabbatical year. As Judah had not
 kept these sabbatical years she must now
 discontinue the tillage of God's inheritance
 till the land had had its rest. *Even thyself*
 may mean *and that through thyself*, through
 thine own fault.

5-18. In the rest of the prophecy Jere-
 miah dwells upon the moral faults which
 had led to Judah's ruin.

6. *like the heath*] Or, *like a destitute man*
 (Ps. cii. 17). The verbs *he shall see* (or *fear*)
 and *shall inhabit* plainly shew that a man is
 here meant and not a plant.

8. *the river*] Or, *water-course* (Isai. xxx.
 25), made for purposes of irrigation.

shall not see] Or, *shall not fear* (r. 6). God's
 people feel trouble as much as other people,
 but they do not fear it because they know (1)
 that it is for their good, and (2) that God
 will give them strength to bear it.

9. The train of thought is apparently
 this: If the man is so blessed (rr. 7, 8) who
 trusts in Jehovah, what is the reason why
 men so generally "make flesh their arm"?
 And the answer is:—Because man's heart
 is incapable of seeing things in a straight-
 forward manner, but is full of shrewd guile,
 and ever seeking to overreach others.

desperately wicked] Rather, *mortally sick*.

10. The answer to the question, *who can
 know it?* To himself a man's heart is an

- the reins, ^peven to give every man according to his ways, and
 11 according to the fruit of his doings. As the partridge ¹sitteth
 on eggs, and hatcheth them not; so he that getteth riches, and
 not by right, ^qshall leave them in the midst of his days, and at
 his end shall be ^ra fool.
- 12 A glorious high throne from the beginning is the place of
 13 our sanctuary. O LORD, ^sthe hope of Israel, ^tall that forsake
 thee shall be ashamed, and they that depart from me shall be
^uwritten in the earth, because they have forsaken the LORD, the
^vfountain of living waters.
- 14 Heal me, O LORD, and I shall be healed; save me, and I
 15 shall be saved: for ^wthou art my praise. Behold, they say unto
 16 me, ^xWhere is the word of the LORD? let it come now. As for
 me, ^y"I have not hastened from being a pastor ²to follow thee:
 neither have I desired the woeful day; thou knowest: that which
 17 came out of my lips was right before thee. Be not a terror
 18 unto me: ^zthou art my hope in the day of evil. ^aLet them
 be confounded that persecute me, but ^blet not me be con-
 founded: let them be dismayed, but let not me be dismayed:
 bring upon them the day of evil, and ^cdestroy them with
 double destruction.

¹ Or, gathereth young which
 she hath not brought forth.

² Heb. after thee.

³ Heb. break them with a
 double breach.

inscrutable mystery: God alone can fathom it.

ways) Rather, *way*, his course of life. The and must be omitted, for the last clause explains what is meant by *man's way*, when he comes before God for judgment. It is *the fruit*, the final result of his doings, i.e. his real character as formed by the acts and habits of his life.

11. Rather, *As the partridge hath gathered eggs which it laid not, so...* The general sense is: the covetous man is as sure to reap finally disappointment only as is the partridge which piles up eggs not of her own laying, and is unable to hatch them.

a fool) A Nabal. See 1 Sam. xxv. 25.

12, 13. Or, *Thou throne...thou place...thou hope...Jehovah! All that forsake Thee &c.* The prophet concludes his prediction with the expression of his own trust in Jehovah, and confidence that the Divine justice will finally be vindicated by the punishment of the wicked. The "throne of glory" is equivalent to Him Who is enthroned in glory.

13. *shall be written in the earth*] i.e. their names shall quickly disappear, unlike those graven in the rock for ever (Job xix. 24). A board covered with sand is used in the East to this day in schools for giving lessons in writing; but writing inscribed on such materials is intended to be immediately obliterated. Equally fleeting is the existence of those who forsake God. "All men are written somewhere, the saints in heaven, but sinners upon earth" (Origen).

15. This taunts *he* with that this prophecy was written before any very signal fulfilment of Jeremiah's words had taken place, and prior therefore to the capture of Jerusalem at the close of Jehoiakim's life. *Now* means *I pray*, and is ironical.

16. *I have not hastened from*] i.e. I have not sought to escape from.

a pastor to follow thee] Rather, *a shepherd after Thee*. "Shepherd" means *ruler, magistrate* (ii. 8 note), and belongs to the prophet not as a teacher, but as one invested with authority by God to guide and direct the political course of the nation. So Jehovah guides His people (Ps. xxiii. 1, 2), and the prophet does so *after Him*, following obediently His instructions.

the woeful day] Lit. *the day of mortal sickness*: the day on which Jerusalem was to be destroyed, and the Temple burnt.

right] Omit the word. What Jeremiah asserts is that he spake as in God's Presence. They were no words of his own, but had the authority of Him before Whom he stood. Cp. xv. 19.

17. *a terror*] Rather, *a cause of dismay, or consternation* (i. 17). By not fulfilling Jeremiah's prediction God Himself seemed to put him to shame.

18. *confounded*] Put to shame.

destroy them...] Rather, *break them with a double breaking*: a twofold punishment, the first their general share in the miseries attendant upon their country's fall; the second, a special punishment for their sin in persecuting and mocking God's prophet.

^p Ps. 62. 12.
 ch. 32. 19.
 Rom. 2. 6.

^q Ps. 55. 23.
^r Luke 12.
 20.

^s ch. 14. 8.
^t Ps. 73. 27.
 Isai. 1. 28.
^u See Luke
 10. 20.
^v ch. 2. 13.

^w Deut. 10.
 21.

^x Ps. 109. 1.

^y Isai. 5. 19.

^z Ezek. 12. 22.

^a Amos 5. 18.

^b ch. 1. 4.

^c ch. 16. 19.

^d Ps. 35. 4.

^e & 70. 2.

^f Ps. 25. 2.

^g ch. 11. 20.

- 19 Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in,
 20 and by the which they go out, and in all the gates of Jerusalem; and say unto them, ^fHear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that
 21 enter in by these gates: Thus saith the LORD; ^oTako heed to yourselves, and bear no burdon on the sabbath day, nor bring ^{it}
 22 in by the gates of Jerusalem; neither carry forth a burdon out of your houses on the sabbath day, neither do ye any work, but
 23 hallow ye the sabbath day, as I ^hcommanded your fathers. ^tBut they obeyed not, neither inclined their ear, but made their neck
 24 stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burdon through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;
 25 ^hthen shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.
 26 And they shall come from the cities of Judah; and from ^tthe places about Jerusalem, and from the land of Benjamin, and from ^mthe plain, and from the mountains, and from ⁿthe south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing ^osacrifices of praise, unto the house of the
 27 LORD. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burdon, even entering in at the gates of Jerusalem on the sabbath day; then ^pwill I kindle a fire in
- ^f ch. 19. 3. & 23. 2.
^o Num. 15. 32, &c.
 Neh. 13. 19.
^h Ex. 20. 8.
 Ezek. 20. 12.
^t ch. 7. 24.
 & 11. 10.
^h ch. 22. 4.
^f ch. 32. 44.
^m Zech. 7. 7.
ⁿ Zech. 7. 7.
^o Ps. 107. 22. & 110. 17.
^p ch. 21. 14.
 Lam. 4. 11.
 Amos 1. 4.

19-27. This prophecy on the observance of the Sabbath, is the first of a series of short predictions, arranged probably in chronological order among themselves, but in other respects independent of one another. Its tone is mild, and dissuasive rather of future neglect than condemnatory of past misconduct; and it may be assigned to the commencement of Jehoiakim's reign. Its similarity to the prophecy contained in xxii. 1-5 makes it probable that they were contemporaneous.

19. *the gate of the children of the people*] Perhaps the principal entrance of the outer court of the Temple. Very probably there was traffic there, as in our Lord's time, in doves and other requisites for sacrifice, and so the warning to keep the Sabbath was as necessary there as at the city gates.

21. *to yourselves*] Lit. *in your souls*, i. e. *in yourselves*. They were to be on their guard from the depths of their own conscience, thoroughly and on conviction.

bear no burdon on the sabbath day] Apparently the Sabbath day was kept negligently. The country people were in the habit of coming to Jerusalem on the Sabbath to attend the Temple service, but mingled traffic with their devotions, bringing the produce of their fields and gardens with them for disposal. The people of Jerusalem for their part took (r. 22) their wares to the gates, and carried on a brisk traffic there with the villagers. Both parties seem to have

abstained from manual labour, but did not consider that buying and selling were prohibited by the fourth commandment.

25. A picture of national grandeur. The prophet associates with the king the princes of the Davidic lineage, who in magnificent procession accompany the king as he goes in and out of Jerusalem.

shall remain for ever] Or, *shall be inhabited for ever*: populousness is promised.

26. The reward for keeping the Sabbath day holy consists in three things: (1) in great national prosperity, (2) in the lasting welfare of Jerusalem, and (3) in the wealth and piety of the people generally, indicated by their numerous sacrifices.

bringing sacrifices of praise] Rather, *bringing praise*. This clause covers all that precedes.

The verse is interesting as specifying the exact limits of the dominions of the Davidic kings, now confined to Judah and Benjamin. These two tribes are divided according to their physical conformation into (1) the Shefelah, or low country lying between the mountains and the Mediterranean; (2) the mountain which formed the central region, extending to the wilderness of Judah, on the Dead Sea; and (3) the Negeb, or arid region, which lay to the south of Judah.

27. Upon disobedience follows the anger of God, which will consume like a fire all the splendour of the offending city.

the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. ¶ 2 Kin. 25. 9.
ch. 62. 13.

CHAP. 18. THE word which came to Jeremiah from the LORD, 2 saying, ¶ Arise, and go down to the potter's house, and there I 3 will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the ¹wheels. 4 And the vessel ²that he made of clay was marred in the hand of the potter: so he ³made it again another vessel, as seemed good 5 to the potter to make it. ¶ Then the word of the LORD came to 6 me, saying, ¶ O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, ⁴as the clay is in the potter's 7 hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a king- 8 dom, to ⁵pluck up, and to pull down, and to destroy it; ⁶if that nation, against whom I have pronounced, turn from their evil, 9 ⁷I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning 10 a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, where- 11 with I said I would benefit them. ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; ¶ Behold, I frame evil against you, and devise a device against you: ⁸return ye now every one from his 12 evil way, and make your ways and your doings good. And they said, ⁹There is no hope: but we will walk after our own devices,

¶ Isai. 45. 9.
Rom. 9. 20.
¶ Isai. 64. 8.

¶ ch. 1. 10.
¶ Ezek. 18. 21.
¶ ch. 26. 3.
Jonah 3. 10.

¶ 2 Kin. 17. 13.
ch. 7. 3.
¶ ch. 2. 25.

¹ Or, frames, Or, seats.

² Or, that he made was

marred, as clay in the hand of the potter.

³ Heb. returned and made.

XVIII. In the first prophecy of the series, the fate of Jerusalem was still undetermined; a long line of kings might yet reign there in splendour, and the city be inhabited for ever. This was possible only so long as it was still undecided whether Josiah's efforts would end in a national reformation or not, and before Jehoiakim threw the weight of the kingly office into the opposite balance. In the present prophecy mercy is still offered to the inhabitants of Jerusalem, but they reject it (*vv.* 11, 12). They have made their final choice: and thereupon follows the third prophecy of "the broken vessel" (*xix.*) in which the utter overthrow of city and kingdom is foretold. We should thus place this prophecy of the potter very early in the reign of Jehoiakim; and that of the broken vessel at the commencement of his fourth year. This internal evidence is confirmed by external proof.

2. *house*] i.e. workshop. The clay-field where the potters exercised their craft lay to the South of Jerusalem just beyond the valley of Hinnom. Cp. Zech. xi. 13, Matt. xxvii. 10.

3. *the wheels*] Lit. *the two wheels*. The lower one was worked by the feet to give motion to the upper one, which was a flat disc or plate of wood, on which the potter laid the clay, and moulded it with his fingers as it revolved rapidly.

6. *so are ye in mine hand*] When a vessel was spoilt, the potter did not throw it away, but crushed it together, dashed it back upon the wheel, and began his work afresh, till the clay had taken the predetermined shape. It was God's purpose that Judæa should become the proper scene for the manifestation of the Messiah, and her sons be fit to receive the Saviour's teaching and carry the good tidings to all lands. If therefore at any stage of the preparation the Jewish nation took such a course as would have frustrated this purpose of Providence, it was crushed by affliction into an unresisting mass, in which the formative process forthwith began again.

7, 9. *At what instant*] Lit. "in a moment." Here, *at one time—at another time*.

8, 10. *I will repent of the evil...I will repent of the good*] All God's dealings with mankind are here declared to be conditional. God changeth not, all depends upon man's conduct.

11. The word rendered *frame* is a present participle, and is the same which as a noun means "a potter." God declares that He is as free to do what He will with the Jews as the potter is free to shape as he will the clay.

devise a device] *I am purposing a purpose*.

12. *And they said*] Better, *But they say*.

- and we will every one do the imagination of his evil heart.
- ^a ch. 2. 10. 13 Therefore thus saith the LORD; ^aAsk ye now among the heathen, who hath heard such things: the virgin of Israel hath done ^c2
¹ Cor. 5. 1. 14 very horrible thing. Will a man leave ¹the snow of Lebanon
^c ch. 5. 30. which cometh from the rock of the field? or shall the cold flowing
^a ch. 2. 13. 15 waters that come from another place be forsaken? Because my
¹ ch. 10. 15. people hath forgotten ^kme, they have burned incense to ¹vanity,
^a ch. 19. 8. and they have caused them to stumble in their ways ^{from} the
¹ Kin. 9. 8. 16 ^mancient paths, to walk in paths, ⁱⁿ a way not cast up; to make
^{Lam.} 2. 15. their land ^mdesolate, and a perpetual ^hissing; every one that
^{Mic.} 6. 16. 17 passeth thereby shall be astonished, and wag his head. ^pI will
^p ch. 13. 21. scatter them ^qas with an east wind before the enemy; ^rI will shew
^q Ps. 45. 7. them the back, and not the face, in the day of their calamity.
^r ch. 2. 27. 18 ¶ Then said they, ^sCome, and let us devise devices against Jero-
^s ch. 11. 19. miah; ^tfor the law shall not perish from the priest, nor counsel
^t Lev. 10. 11. from the wise, nor the word from the prophet. Come, and let
^{Mal.} 2. 7. us smite him ^uwith the tongue, and let us not give heed to any
^{John} 7. 48. 19 of his words. ¶ Give heed to me, O LORD, and hearken to the
^a Ps. 109. 4. 20 voice of them that contend with me. ^vShall evil be recompensed
^s Ps. 35. 7. for good? for ^wthey have digged a pit for my soul. Remember
^{ver.} 22. that I stood before thee to speak good for them, and to turn away
^v Ps. 109. 9. 21 thy wrath from them. Therefore ^xdeliver up their children to

¹ Or, my fields for a rock, non? shall the running strange cold waters?
 or for the snow of Leba- waters be forsaken for the ² Or, for the tongue.

[imagination] Or, stubbornness, see iii. 17.

13. The contrast between the chaste retirement of a virgin and Judah's eagerness after idolatry, serves to heighten the horror at her conduct.

14. Rather, *Will the snow of Lebanon fail from the rock of the field?* The meaning probably is, "Will the snow of Lebanon fail from its rocks which tower above the land of Israel?" The appeal of the prophet is to the unchangeableness of one of nature's most beautiful phenomena, the perpetual snow upon the upper summits of Lebanon.

shall the cold &c.] Lit. *shall the strange, i.e. foreign, cool, down-flowing waters be plucked up?* The general sense is:—God is Israel's Rock, from Whom the never-failing waters flow (ii. 13): but men may and do abandon the cool waters which descend from above to seek their happiness in channels of their own digging.

15. *Because* For. Jeremiah returns to, and continues the words of, r. 13.

vanity A word meaning *falsehood*, which signifies that the worship of idols is not merely useless but injurious.

they have caused them to stumble Judah's prophets and priests were they who made her to err (v. 31). The idols were of themselves powerless for good or evil.

in their ways &c.] Or, *in their ways, the everlasting paths, to walk in byways, in a road not cast up.* The paths of eternity carry back the mind not to the immediate but to the distant past, and suggest the good old ways in which the patriarchs used to walk.

The road cast up means one raised sufficiently to keep it out of the reach of floods &c.

16. *hissing* Not derision, but the drawing in of the breath quickly as men do when they shudder.

wag his head Or, *shake his head*, a sign among the Jews not of scorn but of pity. The desolation of the land of Israel is to fill men with dismay.

I will shew them the back The hiding of God's face is the sure sign of His displeasure (Isai. i. 15, lix. 2).

18. The Jews were only hardened by the foregoing prophecy, and determined to compass Jeremiah's death.

let us devise devices i.e. *deliberately frame a plot* for his ruin (see v. 11 note).

the law shall not perish &c.] As the Law of Moses was imperishable, the people probably drew the conclusion that the Levitical priesthood must also endure for ever, and therefore that Jeremiah's predictions of national ruin were blasphemous (cp. Acts vi. 13, 14).

let us smite him with the tongue Their purpose was to carry a malicious report of what he had said to king Jehoiakim, and so stir up his anger against him.

19. *the voice* i.e. the outcry and threats.

20. Jeremiah had been labouring earnestly to avert the ruin of his country, but the Jews treated him as husbandmen do some noxious animal which wastes their fields, and for which they dig pitfalls.

the famine, and ¹pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain
 22 by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for ²they
 23 have digged a pit to take me, and hid snares for my feet. Yet, LORD, thou knowest all their counsel against me ³to slay me: ^aforgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

^a ver. 20.

^a Ps. 35. 4.
 ch. 11. 20.
 & 15. 15.

CHAP. 19. THUS saith the LORD, ¶ Go and get a potter's earthen
 2 bottle, and *take* of the ancients of the people, and of the ancients
 of the priests; and go forth unto ^athe valley of the son of Hinnom, which *is* by the entry of ³the east gate, and proclaim there
 3 the words that I shall tell thee, ^band say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears
 4 shall *tingle*. Because they ^chave forsaken me, and have estranged this place, and have burned incense in it unto other

^a Josh. 15. 8.
 2 Kin. 23. 10.

^b ch. 17. 20.

^c 1 Sam. 3.

11.

^d Deut. 28.

20.

Isai. 65. 11.

ch. 17. 13.

¹ Heb. *pour them out*.

² Heb. *for death*.

³ Heb. *the sun gate*.

21. *pour out...sword*] Lit. *pour them out upon the hands of the sword, i.e. give them up to the sword*.

put to death] Rather, *slain of death*. The prophet's phrase leaves it entirely indefinite in what way the men are to die.

22. The sack of the city follows with all the horrible cruelties practised at such a time.

23. *Yet, LORD*] Better, *But, LORD*. They conceal their plots, but God knows, and therefore must punish.

neither blot out &c.] Or, *blot not out their sin from before Thy face that they may be made to stumble before Thee*.

thus] Omit this word. As there is an acceptable time and a day of salvation, so there is a time of anger, and Jeremiah's prayer is that God would deal with his enemies at such a time, and when therefore no mercy would be shewn. On imprecations such as these, see Ps. cix. introd. note. Though they did not flow from personal vengeance, but from a pure zeal for God's honour, yet they belong to the legal spirit of the Jewish Covenant. We must not, because we have been shewn a "more excellent way," condemn too harshly that sterner spirit of justice which animated so many of the saints of the earlier dispensation.

XIX., XX. The present prophecy is to be taken in close connexion with the preceding. Jeremiah chooses a vessel baked in the fire, and therefore incapable of being re-shaped (cp. xviii. 1, 6 notes). It is the symbol of the obdurate, of those who have taken their final form (Rev. xxii. 11). In solemn procession he must bear the vessel out to the place of doom, the valley of Gehenna. There he was to break the

vessel; and just as all the art of the potter would be of no avail to restore the broken fragments, so did God proclaim the final destruction of Jerusalem such as it then was, and of that generation which inhabited it.

XIX. 1. *get (i.e. purchase) a potter's earthen bottle*] The bottle was a flask with a long neck, and took its name from the noise made by liquids in running out.

the ancients] These *elders* were the regularly constituted representatives of the people (see xxix. 1; Num. xi. 16), and the organization lasted down to our Saviour's time (Matt. xxvi. 47). Similarly the priests had also their representatives (2 K. xix. 2). Accompanied thus by the representatives of Church and State, the prophet was to carry the earthen bottle, the symbol of their mean origin and frail existence, outside the walls of Jerusalem.

2. *the valley &c.*] See vii. 31 note.

the east gate] Others render "the pottery gate." Two gates led into the valley of Hinnom, the Fountain-gate at the South-East corner, and the Dung-gate on the South-West side of Zion; some think that "the East gate" was neither of these, but a small or postern gate, used for throwing out rubbish, the valley having been put to this degrading use from the time that Josiah defiled it (2 K. xxiii. 10). And thus the mean symbol of a proud nation was carried out through a back door to be broken upon the heaps of refuse already cast there.

3. *kings*] Plural because the message (vv. 3-9), related not specially to the reigning king, but to the whole royal house.

4. *have estranged this place*] They have not recognized the sanctity of this place,

* 2 Kin. 21.

16.

ch. 2. 34.

† ch. 7. 31.

‡ 32. 35.

¶ Lev. 18. 21.

‡ Josh. 15. 8.

† Lev. 24. 17.

Deut. 23. 25.

‡ Ps. 79. 2.

ch. 7. 33.

† ch. 18. 16.

¶ Lev. 26. 29.

Deut. 28. 53.

Isai. 9. 20.

Lam. 4. 10.

¶ So ch. 51.

63, 64.

° Ps. 2. 9.

Isai. 30. 14.

¶ ch. 7. 32.

¶ 2 Kin. 23.

10.

¶ ch. 32. 29.

Zeph. 1. 5.

° ch. 7. 18.

† See 2 Chr.

20. 5.

¶ ch. 7. 26.

& 17. 23.

° 1 Chr. 24.

14.

gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with ^ethe blood of 5 innocents; ^fthey have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, ^gwhich I commanded not, nor spake *it*, neither came *it* into my mind: therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor ^hThe valley of the son of 7 Hinnom, but The valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; ⁱand I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their ^kcarcasses will I give to be meat for the fowls of the heaven, and for the beasts of 8 the earth. And I will make this city ^ldesolate, and an hissing; every one that passeth thereby shall be astonished and hiss 9 because of all the plagues thereof. And I will cause them to eat the ^mflesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their 10 lives, shall straiten them. ¶ ⁿThen shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto 11 them, Thus saith the LORD of hosts; ^oEven so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot ^pbe made whole again: and they shall ^qbury *them* in Tophet, till 12 *there be* no place to bury. Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this 13 city as Tophet: and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled ^ras the place of Tophet, because of all the houses upon whose ^sroofs they have burned incense unto all the host of heaven, and ^thave poured out drink 14 offerings unto other gods. ¶ Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in 15 ^uthe court of the LORD's house; and said to all the people, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because ^vthey have hardened their necks, that they might not hear my words.

CHAP. 20. NOW Pashur the son of ^wImmer the priest, who was

^x *Hob. be healed.*

but have treated it as a strange place, by worshipping in it strange gods.

^y *innocents* i.e. guiltless persons.

7. *make void*] The verb used here is that from which *bottle* (*v. 1*) is derived, and as it represents the sound made by the water running out, it would be better translated, *pour out*. Jeremiah perhaps carried the bottle to Tophet full of water, the symbol in the East of life (Isai. xxxv. 6, xli. 18), and at these words emptied it before the assembled elders.

11. *made whole again*] Lit. *healed*. In this lies the distinction between this symbol and that of xviii. 4. The plastic clay can be shaped and re-shaped till the potter forms with it the vessel he had predetermined: the broken bottle is of no further use, but its fragments are cast away for ever upon the heaps of rubbish deposited in Tophet.

13. *because of all*] Lit. *with reference to all*, limiting the denunciation to those houses whose roofs had been defiled with altars.

^z *upon whose roofs they have burned incense*] See 2 K. xxiii. 12, note.

14, 15. As it was this repetition of the prophecy in the Temple which so greatly irritated Pashur, these two verses ought to be joined to the next chapter.

XX. The breaking of the bottle had been done so solemnly before witnesses of such high position, and its meaning had been so unmistakably proclaimed in the Temple, that those in authority could endure such proceedings no longer. Roused therefore to anger by the sight of the listening crowds, Pashur, the deputy High-Priest, caused Jeremiah to be arrested, inflicted upon him the legal forty stripes save one, and made him pass a night in the stocks, exposed to

also chief governor in the house of the LORD, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but *Magor-missabib*. For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

Moreover I ¹ will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies. ¶ O LORD,

b 2 Kin. 20.
17. & 21.
12-16.
ch. 3. 24.

c ch. 14. 13.
& 29. 21.

¹ That is, *Fear round about*, ver. 10. ch. 46. 5 & 49. 20.

the jeers of the scoffers, at the most public gate of the Temple. Apparently it was Jeremiah's last public prophecy in Jehoiakim's reign, and was the cause why in the fourth year of that king it was no longer safe for him to go to the house of Jehovah (xxxvi. 5). It is probable also that Jehoiakim's roll ended with the prophecy of the potter's vessel, and the account of the contumelies to which the prophet had in consequence been exposed. One prophecy, however, at least in our present book, is of a later date, that of the linen girdle (ch. xiii.).

1. Pashur, the father probably of the Gedaliah mentioned in xxxviii. 1, was the head of the sixteenth course of priests (marg. ref.); the other Pashur (xxi. 1) belonged to the fifth course, the sons of Melchiah. Both these houses returned in great strength from the exile. See Ezra ii. 37, 38.

chief governor] Or, *deputy governor*. The Nāgid or governor of the Temple was the High-Priest (1 Chr. ix. 11), and Pashur was his Pākid, i.e. deputy (see i. 10 note). Zephaniah held this office (xxix. 26), and his relation to the High-Priest is exactly defined (2 K. xxv. 18; Jer. lii. 24). The Nāgid at this time was Seraiah the High-Priest, the grandson of Hilkiah, or (possibly) Azariah, Hilkiah's son and Jeremiah's brother (1 Chr. vi. 13, Ezra vii. 1).

2. *Jeremiah the prophet*] Jeremiah is nowhere so called in the first nineteen chapters. In this place he thus characterizes himself, because Pashur's conduct was a violation of the respect due to the prophetic office.

the stocks] This instrument of torture comes from a root signifying to *twist*. It

thus implies that the body was kept in a distorted position. Cp. Acts xvi. 24.

the high gate...] Rather, *the upper gate of Benjamin in the house of Jehoruh* (cp. 2 K. xv. 35); to be distinguished from the city gate of Benjamin leading towards the North.

3. *Magor-missabib*] See vi. 25 note. Jeremiah uses it no less than five times, having probably adopted it as his watchword from Ps. xxxi. 13.

4. *a terror to thyself, and to all thy friends*] Jeremiah plays upon the meaning of *Magor-missabib* saying that Pashur would be a terror to all around. It is remarkable that he prophesies no evil of Pashur (r. 6). His was to be the milder fate of being carried into Captivity with Jehoiachin, and dying peaceably at Babylon (r. 6), whereas his successor Zephaniah was put to death at Riblah (lii. 24, 27). His punishment probably consisted in this. He had prophesied "lies." When then he saw the dreadful slaughter of his countrymen, Jehoiakim put to death, his young son dragged into captivity, and the land stripped of all that was best, his conscience so condemned him as the guilty cause of such great misery that in the agonies of remorse he became a terror to himself and his friends.

5. *all the strength*] *All the stores.*

the labours] The gains of the citizens.

6. *thou hast prophesied lies*] Pashur belonged to the warlike party, whose creed it was, that Judæa by a close alliance with Egypt might resist the arms of Assyria.

7-18. In the rest of the chapter we have an outbreak of deep emotion, of which the first part ends in a cry of hope (v. 13), followed nevertheless by curses upon the day

^d ch. 1. 6.
^e Lam. 3. 14.
^f ch. 6. 7.

^g Job 32. 18.
 Ps. 39. 3.
^h Job 32. 18.
 Acts 18. 5.
ⁱ Ps. 31. 13.
^k Job 19. 19.
 Ps. 55. 13.
 Luke 11.
 53, 54.
^l ch. 1. 8, 19.
^m ch. 15. 20.
ⁿ ch. 23. 40.
^o ch. 17. 10.
^p Ps. 54. 7.
^q 59. 10.
^r Ps. 35. 9.
^s 108. 30.

thou hast deceived me, and I was ¹deceived: ^athou art stronger than I, and hast prevailed: ^eI am in derision daily, every one mocketh me. For since I spake, I cried out, ^fI cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily. ¶ Then I said, I will not make mention of him, nor speak any more in his name. But ^ghis word was in mine heart as a ^hburning fire shut up in my bones, and I was weary with forbearing, and ⁱI could not *stay*. ^jFor I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. ^kAll my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. ¶ But ^lthe LORD ^mis with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not ⁿprevail: they shall be greatly ashamed; for they shall not prosper: *their* ^oeverlasting confusion shall never be forgotten. But, O LORD of hosts, that ^ptriest the righteous, and seest the reins and the heart, ^qlet me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for ^rhe hath delivered

¹ Or, *enticed*.

² Heb. *Every man of my peace*.

of his birth. Was this the result of feelings wounded by the indignities of a public scourging and a night spent in the stocks? Or was it not the mental agony of knowing that his ministry had (as it seemed) failed? He stands indeed before the multitudes with unbending strength, warning prince and people with unwavering constancy of the national ruin that would follow necessarily upon their sins. Before God he stood crushed by the thought that he had laboured in vain, and spent his strength for nought.

It is important to notice that with this outpouring of sorrow Jeremiah's ministry virtually closed. Though he appeared again at Jerusalem towards the end of Jehoiakim's reign, yet it was no longer to say that by repentance the national ruin might be averted. During the fourth year of Jehoiakim the die was cast, and all the prophet henceforward could do, was to alleviate a punishment that was inevitable.

7. *thou hast deceived me...* What Jeremiah refers to is the joy with which he had accepted the prophetic office (xv. 16), occasioned perhaps by taking the promises in i. 18 too literally as a pledge that he would succeed.

thou art stronger than I Rather, *Thou hast taken hold of me*. God had taken Jeremiah in so firm a grasp that he could not escape from the necessity of prophesying. He would have resisted, but the hand of God prevailed.

I am in derision daily Lit. *I am become a laughing-stock all the day*, i.e. perpetually.

8. Translate, *For as often as I speak, I must complain; I call out, Violence and spoil.*

From the time Jeremiah began to prophesy, he had had reason for nothing but lamentation. Daily with louder voice and

more desperate energy he must call out *violence and spoil*; as a perpetual protest against the manner in which the laws of justice were violated by powerful men among the people.

9. Seeing that his mission was useless, Jeremiah determined to withdraw from it.

I could not stay Rather, *I prevailed not, did not succeed*. See r. 7.

10. *the defaming* Rather, *the talking*. The word refers to people whispering in twos and threes apart; in this case plotting against Jeremiah. Cp. Mark xiv. 58.

Report, &c. Rather, *Do you report, and we will report him*: i.e. they encourage one another to give information against Jeremiah.

my familiars Lit. *the men of my peace* (Ps. xli. 9). In the East the usual salutation is "Peace be to thee": and the answer, "And to thee peace." Thus the phrase rather means acquaintances, than familiar friends.

enticed Lit. *persuaded, misled*, the same word as *deceived* (r. 7). Cp. Mark xii. 13-17.

11. *a mighty terrible one* Rather, *a terrible warrior*. The mighty One (Isai. ix. 6) Who is on his side is a terror to them. This change of feeling was the effect of faith, enabling him to be content with calmly doing his duty, and leaving the result to God.

for... Rather, *because they have not acted wisely* (x. 21 note), *with an everlasting disgrace that shall never be forgotten*.

12. This verse is repeated almost verbatim from xi. 20.

13. *Sing* Jeremiah's outward circumstances remained the same, but he found peace in leaving his cause in faith to God.

- 14 the soul of the poor from the hand of evil doers. ¶ *Cursed be the day wherein I was born : let not the day wherein my mother* r Job 3. 3.
ch. 15. 10.
 15 bare me be blessed. *Cursed be the man who brought tidings to my father, saying, A man child is born unto thee ; making him very*
 16 glad. And let that man be as the cities which the LORD *over-* s Gen. 19.
25.
ch. 18. 22.
Job 3. 10.
 17 threw, and repented not : and let him *hear the cry in the morn-*
 17 ing, and the shouting at noontide ; *because he slew me not*
 18 from the womb ; or that my mother might have been my grave,
 18 and her womb *to be always great with me.* *Wherefore came I* s Job 3. 20.
Lam. 3. 1.
 forth out of the womb to *see labour and sorrow, that my days*
 should be consumed with shame ?

CHAP. 21. THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him *a* Pashur the son of Melchiah, a ch. 38. 1.
b 2 Kin. 25.
ch. 29. 25.
ch. 37. 3.
 2 and *b* Zephaniah the son of Maaseiah the priest, saying, *c* Enquire, I pray thee, of the LORD for us ; for Nebuchadrezzar king of Babylon maketh war against us ; if so be that the LORD will deal with us according to all his wondrous works, that he may
 3 go up from us. ¶ Then said Jeremiah unto them, Thus shall ye
 4 say to Zedekiah : Thus saith the LORD God of Israel : Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and *d* I will d Isai. 13. 4
 5 assemble them into the midst of this city. And I myself will fight against you with an *e* outstretched hand and with a strong e Ex. 6. 6.
 6 arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast : they
 7 shall die of a great pestilence. And afterward, saith the LORD, *f* I will deliver Zedekiah king of Judah, and his servants, and the f ch. 37. 17.
g 39. 5.
h 52. 9.
 people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and

14. This sudden outbreak of impatience after the happy faith of r. 13 has led to much discussion. Possibly there was more of sorrow in the words than of impatience ; sorrow that the earnest labour of a life had been in vain. Yet the form of the expression is fierce and indignant ; and the impatience of Jeremiah is that part of his character which is most open to blame. He does not reach that elevation which is set before us by Him Who is the perfect pattern of all righteousness. Our Lord was a prophet Whose mission to the men of His generation equally failed, and His sorrow was even more deep ; but it never broke forth in imprecations. See Luke xix. 41, 42.

16. *The cry* is the sound of the lamentation (r. 8) ; *the shouting* is the alarm of war.

XXI.-XXIV. With the last verse of ch. xx. ended the roll of Jehoiakim ; with the first verse of ch. xxi. begins a digest of various prophecies addressed to Zedekiah in his ninth year, and called Zedekiah's roll. The occasion of this prophecy was the embassy sent by Zedekiah to Jeremiah, asking his prayers when the Chaldean army was advancing upon Jerusalem. So clearly

did the prophet foresee the result that he could give the king no hope. His answer, contained in the roll, divides itself into two parts, in the first (xx.-xxii.), the prophet reviews the conduct of the royal house : in the second (xxiii. 9-40), that of the priests and prophets ; closing with a vision (ch. xxiv.) in which he shews the pitiable condition of Zedekiah and his people.

XXI. 1. By sending this embassy Zedekiah acknowledged that Jeremiah held the same position in the kingdom which Isaiah had held under Hezekiah (2 K. xix. 2). Pashur and Zephaniah belonged to the party who were for resisting Nebuchadrezzar by force of arms.

2. *Nebuchadrezzar* A more correct way of spelling the name than Nebuchadnezzar.

according to all his wondrous works The king and his envoys expected some such answer as Isaiah had given on a former occasion (Isai. xxxvii. 6).

4. *without the walls* These words are to be joined to *wherewith ye fight*.

6. *a great pestilence* As the result of the excessive crowding of men and animals in a confined space with all sanitary regulations utterly neglected.

^a Deut. 28.
50.
² Chr. 36. 17.
¹ Deut. 30.
19.
⁴ ch. 39. 2.

² ch. 39. 19.
& 45. 5.
¹ Lev. 17. 10.
ch. 41. 11.
Amos 9. 4.
³ ch. 38. 3.
² ch. 34. 2.
22. & 37. 10.
³ ch. 22. 3.
Zech. 7. 9.
² Ps. 101. 8.

^a Ezek. 13. 8.
² ch. 49. 4.

^a Prov. 1. 31.
Isai. 3. 10.
² Chr. 3. i.
19.
ch. 52. 13.

^a ch. 17. 20.

^b ch. 21. 12.

^c See vor. 17.

^a ch. 17. 25.

into the hand of those that seek their life: and he shall smite them with the edge of the sword; ^ahe shall not spare them, neither have pity, nor have mercy. ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, ^aI set before you the way of life, and the way of death. He that ^aabideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and ^ahis life shall be unto him for a prey. 10 For I have ^aset my face against this city for evil, and not for good, saith the LORD: ^ait shall be given into the hand of the king of Babylon, and he shall ^aburn it with fire. ¶ And touching the house of the king of Judah, say, Hear ye the word of the LORD; O house of David, thus saith the LORD; ^aExecute judgment ^ain the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. 13 Behold, ^aI am against thee, O ^ainhabitant of the valley, and rock of the plain, saith the LORD; which say, ^aWho shall come down against us? or who shall enter into our habitations? But I will ^apunish you according to the ^afruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and ^ait shall devour all things round about it.

CHAP. 22. THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word, and say, ^aHear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: Thus saith the LORD; ^aExecute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and ^ado no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, ^athen shall there

¹ Heb. Judge.

² Heb. inhabitress.

³ Heb. visit upon.

8. Cp. marg. ref.; but here the alternative is a life saved by desertion to the enemy, or a death by famine, pestilence, and the sword within the walls.

9. *he that...falleth to the Chaldeans*] This was to counsel desertion, and would have been treason in an ordinary man; but the prophets spoke with an authority above that even of the king, and constantly interfered in political matters with summary decisiveness. Cp. Matt. xxiv. 16-18.

a prey] Something not a man's own, upon which he seizes in the midst of danger, and hurries away with it. So must the Jews hurry away with their lives as something more than they had a right to, and place them in the Chaldean camp as in a place of safety.

11. Rather, *And as to the royal house of Judah, Hear ye.* Omit *say*. The words are no command to the prophet, but form his introduction to the discourse which extends to the end of xxiii. 8. The king and his officers are to hear the gist of all the messages sent to the royal house since the accession of Jehoiakim.

12. *Execute judgment*] As the administration of justice was performed in old time in person, the weal of the people depended to a great degree upon the personal qualities of the king (see 2 Sam. xv. 4). And as *the oppressor* was generally some powerful noble, it was especially the king's duty to see that the weaker members of the community were not wronged.

13. *Inhabitant* is fem., the population of Jerusalem being always personified as a woman, the daughter of Zion. Omit *and*. Jerusalem is at once a valley and a rock (xvii. 3). The people are described as priding themselves on the impregnability of their city.

14. *the forest*] This suggested to the Jew the idea of everything grand and stately.

XXII. 1-9. This prophecy, like the preceding (xxi. 11-14), states the conditions upon which it was still possible for the house of David to ensure a long era of prosperity. It belongs therefore to the beginning of Jehoiakim's reign.

1. *Go down*] i.e. from the Temple to the king's house. Cp. 2 Chr. xxiii. 20.

- enter in by the gates of this house kings sitting ¹ upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, ^c I swear by myself, saith the LORD, that this house shall become a desolation. ¶ For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbour, ^d Wherefore hath the LORD done thus unto this great city? Then they shall answer, ^e Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.
- 10 Weep ye not for ^k the dead, neither bemoan him: but weep sore for him ^l that goeth away: for he shall return no more, 11 nor see his native country. For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, ^m which went forth out of this place; 12 He shall not return thither any more: but he shall die in the place whither they have led him captive, and shall see this land no more.
- 13 ⁿ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; ^o that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and ^p large chambers, and cutteth him out ^q windows; and it is cieled with cedar, and painted 15 with vermilion. Shalt thou reign, because thou closest thyself

^c Heb. c. 13, 17.

^f Isai. 37. 24.
^g ch. 21. 14.

^h Deut. 29.
24. 25.
ⁱ 1 Kin. 9. 8.
^j 2 Kin. 22.
17.
^k 2 Chr. 31. 25.

^l 2 Kin. 22.
20.
^m ver. 11.

ⁿ See
1 Chr. 3. 15.
^o 2 Kin. 23.
34.

^p 2 Kin. 23.
35.
^q Lev. 19. 13.
Deut. 24.
14, 15.
Jan. 5. 4.

¹ Heb. for David upon his throne.

² Heb. through-aided.

³ Or, my windows.

6. Omit and. Thou art a Gilead unto me, a summit of Lebanon.

yet surely] Lit. if not, the form of an oath with the imprecation omitted. For the full form see Num. xiv. 23.

a wilderness, and cities] Omit and. The meaning is: If the house of David does not hear God's words, though it be now grand as Lebanon, God will make it a wilderness, even uninhabited cities; the house of David being regarded as equivalent to the kingdom of Judah.

7. prepare] i.e. consecrate, see vi. 4 note. thy choice cedars] The chief members of the royal lineage and the leading officers of state.

10-12. In the two foregoing prophecies Jeremiah stated the general principle on which depend the rise and downfall of kings and nations. He now adds for Zedekiah's warning the history of three thrones which were not established.

The first is that of Shallum the successor of Josiah, who probably took the name of Jehonhaz on his accession (see marg. ref. notes).

10. the dead] i.e. Josiah (2 Chr. xxxv. 25). that goeth away] Rather, that is gone away.

13. Far worse is the second example. Shallum was no heartless tyrant like Jehoiakim, who lived in splendour amid the misery of the nation, and perished so little cared for that his body was cast aside without burial.

his chambers] Really, his upper chambers. From the absence of machinery the raising of materials for the upper stories was a difficult task, especially when massive stones were used.

his work] Giveth him not his wages.

14. large chambers] spacious upper chambers.

it is cieled] Or, roofing it.

vermilion] The pigment which gives the deep red colour still bright and untarnished on many ancient buildings.

15. i.e. Will thy buildings make thy reign continue? These words imply that Jehoiakim was looking forward to, and taking measures to secure, a long continuance of power (cp. Hab. ii. 9-13. If so, Jeremiah probably wrote this prophecy before Jehoiakim revolted (2 K. xxiv. 1); and it, therefore, probably belongs to the same date as xxxvi. 30, written in the interval between Nebuchadnezzar's first conquest of Jerusalem, and

¶ 2 Kin. 23.
25.
¶ 1st Is. 129. 2.
Isai. 3. 10.
* Ezek. 19. 6.

† ch. 16. 4, 6.
" See
1 Kin. 13. 30.
Fulfilled
569.
* 2 Chr. 36. 6.
ch. 36. 30.

¶ ch. 3. 25.

* ch. 23. 1.

α ver. 20.

δ ch. 6. 24.

ε See 2 Kin.
24. 6, 8.
ch. 37. 1.

ζ Cant. 8. 6.
Hag. 2. 23.

in cedar? [¶]did not thy father eat and drink, and do judgment
16 and justice, ^{and then} [¶]it was well with him? He judged the
cause of the poor and needy; then ^{it was well with him: was}
17 not this to know me? saith the LORD. [¶]But thine eyes and
thine heart are not but for thy covetousness, and for to shed
innocent blood, and for oppression, and for [¶]violence, to do it.
18 Therefore thus saith the LORD concerning Jehoiakim the son of
Josiah king of Judah; [¶]They shall not lament for him, ^{saying,}
[¶]Ah my brother! or, Ah sister! they shall not lament for him,
19 ^{saying,} Ah lord! or, Ah his glory! [¶]He shall be buried with
the burial of an ass, drawn and cast forth beyond the gates of
Jerusalem.

20 Go up to Lebanon, and cry; and lift up thy voice in Bashan,
21 and cry from the passages: for all thy lovers are destroyed. I
spake unto thee in thy [¶]prosperity; but thou saidst, I will not
hear. [¶]This hath been thy manner from thy youth, that thou
22 obeyedst not my voice. The wind shall eat up all [¶]thy pastors,
and [¶]thy lovers shall go into captivity: surely then shalt thou
23 be ashamed and confounded for all thy wickedness. O [¶]inhabitant
of Lebanon, that makest thy nest in the cedars, how
gracious shalt thou be when pangs come upon thee, [¶]the pain
24 as of a woman in travail! ¶ As I live, saith the LORD, though
Coniah the son of Jehoiakim king of Judah [¶]were the signet

¹ Or, *incursion*.

² Heb. *prosperities*.

³ Heb. *inhabitress*.

Jehoiakim's rebellion, and when Jeremiah was out of the reach of the tyrant's power: *closest thyself in cedar*] Rather, *viest in cedar*; i.e. viest with Solomon.

did not thy father eat and drink &c.] i.e. he was prosperous and enjoyed life. There is a contrast between the life of Josiah spent in the discharge of his kingly duties, and that of Jehoiakim, busy with ambitious plans of splendour and aggrandisement.

17. *covetousness*] Lit. *gain*. Besides exacting forced labour Jehoiakim, to procure the necessary means for the vast expenses he incurred, put innocent people to death on various pretexts, and eschented their property.

18. Boldly by name is the judgment at length pronounced upon Jehoiakim. Dreaded by all around him, he shall soon lie an unheeded corpse, with no one to lament. No loving relative shall make such wailing as when a brother or sister is carried to the grave; nor shall he have the respect of his subjects, *Ah Lord! or, Ah his glory!*

19. *the burial of an ass*] i.e. he shall merely be dragged out of the way, and left to decay unheeded. Nothing is known of the fulfilment of this prophecy.

20. The third example, Jehoiachin. With him all the best and noblest of the land were dragged from their homes to people the void places of Babylon.

the passages] Really, *Abarim*, a range of mountains to the south of Gilead, opposite Jericho (see Num. xxvii. 12; Deut. xxxii. 49). Jeremiah names the chief ranges of

mountains, which overlook the route from Jerusalem to Babylon, in regular order, beginning with Lebanon upon the North, then Bashan on the North-East, and lastly Abarim on the South-East.

thy lovers] i.e. the nations in alliance with Judah, especially Egypt, whose defeat at Carchemish (xli. 2) gave all western Asia into the power of Nebuchadnezzar.

21. *prosperity*] Lit. as in marg. God spake thus not once only, but whenever Judah was at peace.

22. *shall eat up all thy pastors*] Lit. *shall depasture* (ii. 16 note) *thy pastors*. Those who used to drive their flocks to consume the herbage shall themselves be the first prey of war. The *pastors* mean not the kings only, but all in authority.

23. *Lebanon* is the usual metaphor for anything splendid, and is here put for Jerusalem, but with especial reference to the kings whose pride it was to dwell in palaces roofed with cedar (r. 14).

how gracious shalt thou be] Or, *How wilt thou groan!*

24. The words *king of Judah* belong to Coniah, and prove that he was king regnant when the prophet wrote. The prophet gives him the name by which he was known when in a private station (1 Chr. iii. 16) as he had done previously with Jehoiakim. These two kings bore their royal names for so short a time that they probably never got into general use.

the signet] The badge of office. To part

25 upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the
 26 Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there
 27 shall ye die. But to the land wherunto they desire to return, 28 thither shall they not return. ¶ *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which
 29 they know not? O earth, earth, earth, hear the word of the
 30 LORD. Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAP. 23. WOE be unto the pastors that destroy and scatter the 2 sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your
 3 doings, saith the LORD. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and
 4 increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed,
 5 neither shall they be lacking, saith the LORD. ¶ Behold, the days come, saith the LORD, that I will raise unto David a

¹ Heb. *I'll up their mind*, ch. 44. 14.

with it, was to part with the royal authority.

26. *mother*] See xiii. 18. It was her relationship, not to the dead king, but to the king regnant, which made her powerful.

28. *idol*] Rather, *vessel*. Is Coniah a mere piece of common earthenware in which the potter has no pleasure, and therefore breaks it? It is a lamentation over Jehoiachin's hard fate, and that of his seed. This and the two following verses may have been written after the king had been carried into Captivity.

29. *earth*] On the repetition cp. vii. 4 note.

30. *childless*] No child to sit on David's throne. See I Chr. iii. 17 note.

Jecooniah was the last king of David's line. His uncle indeed actually reigned after him, but perished with his sons long before Jecooniah's death (lii. 10): and yet from so dead a trunk, from a family so utterly fallen, that spiritual King came forth Whose name is "Jehovah our righteousness" (xxiii. 5, 6).

XXIII. 1. *the pastors*] shepherds, i.e. civil rulers (ii. 8).

the sheep of My pasture] Lit. of *My pasturing*, the sheep of whom I am shepherd. The people do not belong to the rulers but to God.

2. They had scattered them first spirit-

ually by leading them into idolatry; and secondly, many had literally been taken to Egypt with Jehonahaz, many in Jehoiakim's time had fled thither, while others fell away to the Chaldeans: and finally the best of the land had been carried to Babylon with Jecooniah.

driven away] i.e. made them outcasts. In the East shepherds never drive their flocks, but go before them (John x. 4, 5).

have not visited them] i.e. have not concerned yourselves about their conduct.

3. While there is no promise of restoration for the kings, there is for the people (see iv. 27), because they had been led astray by their rulers.

I have driven them] The evil shepherds drove the people into exile by leading them into sin: and God by inflicting punishment. *their folds*] Or, *their pastures*.

4. *shepherds*] Men like Ezra, Nehemiah, and the Maccabees, raised up specially by God. It is a revocation of the promise made to David (2 Sam. vii. 12-16) so far as the earthly throne was concerned.

they shall fear no more...] The effect of good government will be general security.

neither shall they be lacking] Not one sheep shall be missing, or lost.

5. Even with the temporal kingship abolished, David's mercies are still sure.

1 Ps. 72. 2.
Isai. 9. 7.
2 Deut. 33. 28.
Zech. 14. 11.
3 ch. 32. 37.
4 ch. 33. 16.
1 Cor. 1. 30.
5 ch. 16. 14.

6 Isai. 43. 5.

7 See Hab.
3. 16.

8 ch. 9. 2

9 Hos. 4. 2.
10 ch. 12. 4.

11 ch. 6. 13.
12 Zeph. 3. 4.

13 ch. 7. 30.
14 Ezek. 8. 11.

15 Ps. 35. 6.
16 Prov. 4. 19.

17 ch. 13. 16.
18 ch. 11. 23.

19 ch. 2. 8.
20 Isai. 9. 16.

21 ch. 29. 23.

righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and

1 Jehovah-tsidkenu.

2 Or, cursing.

3 Or, violence.

4 Or, an absurd thing.

5 Heb. unsavoury.

6 Or, filthiness.

a righteous Branch] Or, sprout, germ (see Isai. iv. 2 note). The sprout is that in which the root springs up and grows, and which, if it be destroyed, makes the root perish also.

and a King shall reign...] Rather, and he shall reign as king. David's family is to be dethroned (temporarily), that it may reign gloriously (spiritually). But cp. xxxiii. 17, 26 notes.

6. this is his name whereby he shall be called] From remote antiquity the person here spoken of has been understood to be "the righteous germ," and this alone is in accordance with the grammar and the sense. Nevertheless, because Jeremiah (xxxiii. 15, 16) applies the name also to Jerusalem, some understand it of Israel.

THE LORD OUR RIGHTEOUSNESS] Messiah is here called (1) Jehovah, and (2) our righteousness, because He justifies us by His merits. Some render, He by whom Jehovah works righteousness. Righteousness is in that case personal holiness, which is the work of the Spirit after justification.

9. because of the prophets] Rather, concerning the prophets. These words should come first, as being the title of this portion of the prophecy (vr. 9-40).

10. because of swearing] Rather, because of the curse denounced against sin (xi. 3).

The mourning probably refers to the drought (xii. 4).

the pleasant places] pastures.

their course] Their mode of life.

their force is not right] Their heroism, that on which they pride themselves as mighty men, is not right, is wrong (see viii. 6 note).

11. For both prophet and priest are profane] While by their office they are consecrated to God, they have made themselves common and unholy by their sins. See iii. 9 note.

yea, in my house] This may refer to sins such as those of the sons of Eli (1 Sam. ii. 22), or that they had defiled the Temple by idolatrous rites.

12. Every word denotes the certainty of their fall. Their path is like slippery places in darkness: and on this path they are pushed with violence. External circumstances assist in urging on to ruin those who choose the path of vice.

13. And I have seen folly...] Rather, Also I have seen. The prophet contrasts the prophets of Samaria with those of Jerusalem. In the conduct of the former God saw folly (lit. that which is insipid, as being unsalted). It was stupidity to prophesy by Baal, an idol in Baal] i.e. in the name of Baal.

14. Rather, But in the prophets of Jerusalem &c. Their conduct is more strongly condemned than that of the Baal-priests.

- *walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as ^bSodom, and the inhabitants thereof as Gomorrah.
- 15 ¶ Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with ^cwormwood, and make them drink the water of gall: for from the prophets of Jerusalem
- 16 is ^d'profaneness gone forth into all the land. Thus saith the LORD of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: ^ethey speak a vision
- 17 of their own heart, and not out of the mouth of the LORD. They say still unto them that despise me, The LORD hath said, ^f'Ye shall have peace; and they say unto every one that walketh after the ^g'imagination of his own heart, ^h'No evil shall come upon you.
- 18 For ⁱwho hath stood in the ^j'counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and
- 19 heard it? Behold, a ^k'whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon
- 20 the head of the wicked. The ^l'anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: ^m'in the latter days ye shall consider it perfectly.
- 21 ⁿ'I have not sent these prophets, yet they ran: I have not spoken
- 22 to them, yet they prophesied. But if they had ^o'stood in my counsel, and had caused my people to hear my words, then they should have ^p'turned them from their evil way, and from
- 23 the evil of their doings. ¶ Am I a God at hand, saith the LORD,
- 24 and not a God afar off? Can any ^q'hide himself in secret places that I shall not see him? saith the LORD. ^r'Do not I fill heaven
- 25 and earth? saith the LORD. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I
- 26 have dreamed. How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of

^a ver. 26.
^a Ezek. 13.
^b Deut. 32.
^c Isai. 1. 9.
^d ch. 8. 14.

^e ch. 14. 14.
 ver. 21.

^f ch. 6. 14.
 Ezek. 13. 10.
 Zech. 10. 2.
 Mic. 3. 11.
^g Joh 15. 8.
 1 Cor. 2. 16.

^h ch. 25. 32.

ⁱ ch. 30. 24.

^k Gen. 40. 1.
^l ch. 14. 14.

^m ver. 18.

ⁿ ch. 25. 5.

^o Ps. 139. 7.
 Amos 9. 2.
^p 1 Kin. 8. 27.

¹ Or, *hypocrisy*.

² Or, *stubbornness*, ch. 13. 10.

³ Or, *secret*.

they strengthen...] First by neglecting to warn and rebuke sinners: secondly by the direct influence of their bad example.

they are all of them] *They have become, all of them, i.e.* the people of Jerusalem, and not the prophets only.

15. *profaneness*] Desecration.

16. How were the people to know the false prophets from the true? The former bring a message that fills with vain hopes, or "speak a vision" out of their own invention.

17. *still continually*. This verse gives the chief test by which the false prophet is to be detected, namely, that his predictions violate the laws of morality.

18. The prophet now applies this test to the circumstances of the times. A whirlwind has already gone forth (r. 19). Had these false prophets stood in God's secret "Council" (so in r. 22), they like Jeremiah would have laboured to avert the danger by turning men from their evil way.

19. Rather, *Behold, the tempest of Jehovah, even hot anger hath gone forth and a whirlwind shall burst upon the head of the wicked*.

20. *the latter days*] The proper and final

development of any event or series of events. Thus the expression is used of the Christian dispensation as the full development of the Jewish Church. Here it means the destruction of Jerusalem, as the result of the sins of the Jews.

consider] Rather, *understand*. When Jerusalem is destroyed, the exiles—taught by adversity—will understand that it was sin which brought ruin upon their country.

21. *ran*] i.e. hurried to take upon them the responsibilities of the prophetic office.

22. *they should have turned them &c.*] The work of the true prophet, which is to turn men from evil unto good.

23. *at hand*] Or, *near*. An appeal to the omnipotence of God in demonstration of the wickedness of the prophets. His power is not limited, so that He can notice only things close to Him, but is universal.

25. In Deut. xiii. 1 *a dreamer of dreams* is used in a bad sense, and with reason. God communicating His Will by dreams was a thing too easy to counterfeit for it not to be misused.

26. Some translate, *How long? Is it in the heart of the prophets that prophesy lies,*

- 27 their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, ^qas their fathers have forgotten my name for Baal. The prophet ¹that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD. ^{Is} not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces? Therefore, behold, ^rI am against the prophets, saith the LORD, ²that steal my words every one from his neighbour. Behold, I am against the prophets, saith the LORD, ³that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the LORD, and do tell thee, and cause my people to err by their lies, and by ⁴their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.
- 33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What is ⁵the burden of the LORD? thou shalt then say unto them, What burden? ⁶"I will even forsake you, saith the LORD. And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even ⁷punish that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken? And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God. Thus shalt thou

¹ Heb. with whom is.² Or, that smooth their tongues.³ Heb. visit upon.

and prophesy the deceit of their heart — do they purpose to make *My people forget My name by their dreams which they tell one to another?*

27. *to his neighbour*] i.e. to one another, to the people about him, to any one.

as their fathers &c.] Rather, *as their fathers forgot My name through Baal.* The superstition which attaches importance to dreams keeps God as entirely out of men's minds as absolute idolatry.

28. *a dream... faithfully*] Rather, *as a dream... as truth.* The dream is but a dream, and is to be told as such, but God's word is to be spoken as certain and absolute truth.

The dreams are the *chaff*, worthless, with nothing in them; the *wheat*, the pure grain after it is cleansed and winnowed is God's word. What have these two in common?

29. *like as a fire*] God's word is the great purifier which destroys all that is false and leaves only the genuine metal. Cp. Heb. iv. 12.

like a hammer...] God's word rouses and strengthens the conscience, and crushes within the heart everything that is evil.

30. Jeremiah gives in succession the main characteristics of the teaching of the false prophets. The first is that *they steal God's words from one another.* Having no message from God they try to imitate the true prophets.

31. *that use their tongues*] I.e. *that take*

their tongues. Their second characteristic. They have no message from God, but they take their tongues, their only implement, and say, *He saith*, using the solemn formula by which Jehovah affirms the truth of His words. Solemn asseverations seemed to give reality to their emptiness.

32. The third characteristic. See r. 25. *lightness*] Vain, empty, talk.

33. *burden*] Here a prophecy, either (1) as being something weighty: or (2) a something said aloud. Isaiah brought the word into general use; Jeremiah never used it, though his predictions were all of impending evil. The false prophets, however, applied it in derision to Jeremiah's prophecies, playing upon its double sense, and so turning solemn realities into mockery (see r. 34).

What burden?] Or, according to another reading, *Ye are the burden.*

I will even forsake you] Rather, *and I will cast you away.* From the idea of a burden the thought naturally arises of refusing to bear it, and throwing it off.

35. The proper words for prophecy. It is to be called an *answer* when the people have come to enquire of Jehovah: but His word when it is sent unasked.

36. *every man's word &c.]* Rather, *every man's burden shall be his word;* i.e. his mocking use of the word "burden" shall weigh him down and crush him.

perverted] i.e. put into a ridiculous light.

say to the prophet, What hath the LORD answered thee? and,
 38 What hath the LORD spoken? But since ye say, The burden
 of the LORD; therefore thus saith the LORD; Because ye say
 this word, The burden of the LORD, and I have sent unto you,
 39 saying, Ye shall not say, The burden of the LORD; therefore,
 behold, I, even I, ²will utterly forget you, and ³I will forsake
 you, and the city that I gave you and your fathers, and cast
 40 you out of my presence: and I will bring ²an everlasting
 reproach upon you, and a perpetual shame, which shall not be
 forgotten.

CHAP. 24. THE LORD shewed me, and, behold, two baskets of figs
 were set before the temple of the LORD, after that Nebuchad-
 rezzar king of Babylon had carried away captive Jeconiah the
 son of Jehoiakim king of Judah, and the princes of Judah, with
 the carpenters and smiths, from Jerusalem, and had brought
 2 them to Babylon. One basket had very good figs, even like the
 figs that are first ripe: and the other basket had very naughty
 3 figs, which could not be eaten, ¹they were so bad. ¶ Then said
 the LORD unto me, What seest thou, Jeremiah? And I said,
 Figs; the good figs, very good; and the evil, very evil, that
 4 cannot be eaten, they are so evil. ¶ Again the word of the LORD
 came unto me, saying, Thus saith the LORD, the God of Israel;
 5 Like these good figs, so will I acknowledge ²them that are carried
 away captive of Judah, whom I have sent out of this place into
 6 the land of the Chaldeans for their good. For I will set mine
 eyes upon them for good, and ⁴I will bring them again to this
 land: and ⁴I will build them, and not pull them down; and I
 7 will plant them, and not pluck them up. And I will give them
 an heart to know me, that I am the LORD: and they shall be
⁵my people, and I will be their God: for they shall return unto
 8 me ²with their whole heart. ¶ And as the evil figs, which
 cannot be eaten, they are so evil; surely thus saith the LORD,
 So will I give Zedekiah the king of Judah, and his princes, and
 the residue of Jerusalem, that remain in this land, and ⁴them
 9 that dwell in the land of Egypt: and I will deliver them ³to be
 removed into all the kingdoms of the earth for their hurt, ²to

¹ Heb. for badness.

² Heb. the captivity.

³ Heb. for removing, or, vexation.

⁴ ch. 12. 15.

⁵ ch. 32. 41.

¹ Dent. 30. 6.

ch. 32. 39.

Ezek. 11. 19.

² ch. 30. 2.

³ ch. 23. 13.

⁴ ch. 29. 17.

⁵ See ch. 43.

& 44.

¹ Dent. 29.

25. 37.

² Kin. 9. 7.

³ 2 Chr. 7. 20.

ch. 15. 4.

⁴ Ps. 44. 13.

38. since] Or, But if ye say.

39. Translate, Therefore, behold, I will even take you up (or will burden you), and I will cast you, and the city which I gave you and your fathers, out of my presence.

XXIV. This prophecy is the final outcome of what has gone before. Never perhaps has a reigning king been addressed in such contemptuous terms. When Jeconiah was carried to Babylon, Zedekiah, the priests, prophets, and people of Jerusalem congratulated themselves upon being saved from such a fate: really all that was good among them was then culled out, and placed in safety; and they were left behind because they were not worth the taking.

1. Omit *were*. Set before, i.e. put in the appointed place for offerings of firstfruits in the forecourt of the Temple.
 carpenters] craftsmen (see marg. ref.).

2. Fig-trees bear three crops of figs, of which the first is regarded as a great delicacy.

4-10. The complete fulfilment of this prophecy belongs to the Christian Church. There is a close analogy between Jeremiah at the first destruction of Jerusalem and our Lord at the second. There the good figs were those converts picked out by the preaching of Christ and the Apostles; the bad figs were the mass of the people left for Titus and the Romans to destroy.

5. acknowledge...for their good] Specially their spiritual good. Put a comma after Chaldeans.

8. that dwell in the land of Egypt] Neither those carried captive with Jehoahaz into Egypt, nor those who fled thither, are to share in these blessings. The new life of the Jewish nation is to be the work only of the exiles in Babylon.

" ch. 29. 18. *be* a reproach and a proverb, a taunt ^aand a curse, in all places
10 whither I shall drive them. And I will send the sword, the
famine, and the pestilence, among them, till they be consumed
from off the land that I gave unto them and to their fathers.

CHAP. 25. THE word that came to Jeremiah concerning all the people
" ch. 36. 1. of Judah "in the fourth year of Jehoiakim the son of Josiah king
of Judah, that *was* the first year of Nebuchadnezzar king of
2 Babylon; the which Jeremiah the prophet spake unto all the
people of Judah, and to all the inhabitants of Jerusalem, saying,
" ch. 1. 2. 3 ¶ "From the thirteenth year of Josiah the son of Amon king of
Judah, even unto this day, that is the three and twentieth year,
the word of the LORD hath come unto me, and I have spoken
unto you, rising early and speaking; ^cbut ye have not hearkened.
" ch. 7. 13. & passim. 4 And the LORD hath sent unto you all his servants the prophets,
^drising early and sending *them*; but ye have not hearkened, nor
^e2 Kin. 17. 19. 5 inclined your ear to hear. They said, ^eTurn ye again now every
one from his evil way, and from the evil of your doings, and
ch. 18. 11. dwell in the land that the LORD hath given unto you and to your
Jonah 3. 8. 6 fathers for ever and ever: and go not after other gods to serve
them, and to worship them, and provoke me not to anger with
7 the works of your hands; and I will do you no hurt. Yet ye
have not hearkened unto me, saith the LORD; that ye might
8 hurt. ¶ Therefore thus saith the LORD of hosts; Because ye
9 have not heard my words, behold, I will send and take ^gall the
families of the north, saith the LORD, and Nebuchadnezzar the
king of Babylon, ^hmy servant, and will bring them against this
land, and against the inhabitants thereof, and against all these
nations round about, and will utterly destroy them, and ⁱmake
them an astonishment, and an hissing, and perpetual desolations.
10 Moreover ^jI will take from them the ^kvoice of mirth, and the

/Dent. 32.

21.

ch. 7. 19.

" ch. 1. 15.

^a ch. 27. 6.

& 43. 10.

See Isai.

44. 24.

ⁱ ch. 18. 16.

^k Isai. 24. 7.

ch. 7. 34.

Ezek. 26. 13.

Hos. 2. 11.

Rev. 18. 23.

^j Heb. *I will cause to perish from them.*

XXV. It was immediately after the battle of Carchemish (B.C. 605) between Egypt and Babylon, and probably before Nebuchadnezzar and his victorious army appeared in Palestine, that Jeremiah delivered this prophecy, orally perhaps at first to the people, but soon afterwards committed to writing; it formed part of Jehoiakim's roll (xxxvi. 29). It belongs to the year of Jeremiah's greatest activity, when he was using his utmost efforts to detach Jehoiakim from Egypt, and prevail upon him to accept frankly the position of a king subject to Nebuchadnezzar, not only as a matter of policy but of religious duty. It was this latter aspect of the appeal that made the king reject it. He burnt the prophet's roll, tried to slay the prophet, and heard the voice of God no more during the rest of his reign.

1. *the fourth year*] See Dan. i. 1 note. This invasion of Judæa, in which Daniel was carried captive to Babylon, was according to the date of the years the fourth, but according to the actual time the third, year of the Jewish king. Nebuchadnezzar was

not yet fully king, but associated with his father Nabopolassar.

3. *the three and twentieth year*] i.e. nineteen under Josiah, and four under Jehoiakim. This prophecy divides itself into three parts, (1) the judgment of Judah (rr. 3-11), and Babylon's doom (rr. 12-14); (2) the winecup of fury (rr. 15-29); (3) the judgment of the world (rr. 30-38).

5. *Turn ye*] i.e. *Repent ye*;—the great summons of God to mankind at all times (Luke xxiv. 47; Acts ii. 38; cp. Matt. iii. 2).

9. The term *families* is probably used here to signify the wide-spread empire of Nebuchadnezzar.

my servant] This title, so remarkable in the Old Testament as the especial epithet of Moses, and then of the Messiah, is thrice given to Nebuchadnezzar, and marks the greatness of the commission entrusted to him.

10. *take from them...the sound of the millstones, and the light of the candle* (or, lamp)] To denote the entire cessation of domestic life. The one was the sign of the preparation of the daily meal, the other of the assem-

- voice of gladness, the voice of the bridegroom, and the voice of the bride, 'the sound of the millstones, and the light of the candle.
- 11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.
- 12 And it shall come to pass, "when seventy years are accomplished, *that* I will 'punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans,
- 13 "and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied
- 14 against all the nations. °For many nations °and great kings shall °serve themselves of them also: °and I will recompense them according to their deeds, and according to the works of
- 15 their own hands. ¶ For thus saith the LORD God of Israel unto me; Take the °wine cup of this fury at my hand, and cause all
- 16 the nations, to whom I send thee, to drink it. And °they shall drink, and be moved, and be mad, because of the sword that I
- 17 will send among them. ¶ Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD
- 18 had sent me: *to wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them "a desolation, an astonishment, an hissing, and "a curse; *as it is* this
- 19 day; °Pharaoh king of Egypt, and his servants, and his princes,
- 20 and all his people; and all °the mingled people, and all the kings of °the land of Uz, °and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and °the remnant

¹ Eccles. 12. 4.
2 Kin. 24. 1.

^m 2 Chr. 36.
21, 22.

^{ch.} 29. 10.
Dan. 9. 2.

["] Isai. 13. 10.
ch. 50. 3.

[°] ch. 51. 27.
^p ch. 50. 41.
^q ch. 27. 7
^r ch. 10. 20.

[°] Job 21. 20.
Ps. 75. 8.
Isai. 61. 17.
Rev. 14. 10.
[†] Ezek 23. 34.
Nab. 3. 11.

["] ver. 9, 11.
^{ch.} 24. 9.

^v ch. 46. 2.
^z ver. 24.

^a Job 1. 1.
^b ch. 47. 1.

^c See Isai.
20. 1.

¹ Heb. visit upon.

ling of the family after the labours of the day were over.

11. *seventy years*] The duration of the Babylonian empire was really a little short of this period. But the seventy years are usually calculated down to the time when the Jews were permitted to return to their country (cp. xxix. 10).

12. *perpetual desolations*] The ruins of Babylon form its only lasting memorial.

13. The LXX. place a full stop after book, and take the rest as a title "what Jeremiah prophesied against the nations," which series there immediately follows. In the Masoretic text this series is deferred to the end (chs. xli. xlii.), and with chs. l., li., forms one entire series. Other reasons make it probable that the LXX. have preserved for us an earlier text, in which all direct mention of the king of Babylon is omitted, and the seventy years are given as the duration of Judah's Captivity, and not of the Babylonian empire. The fuller text of the Masorites is to be explained by the dislocation which Jehoiakim's roll evidently suffered. See p. 162.

14. *shall serve themselves of them also*] i.e. shall impose forced labour upon the Chaldeans, and reduce them also to servitude.

15. *saith*] Or, *hath said*. This prophecy—placed by the LXX. after those against the nations—forms an impressive statement

of the manner in which the new kingdom of Babylon was to execute Jehovah's wrath upon the nations far and near.

16. *be moved*] Rather, stagger.

17. *Then took I the cup*] Not actually offering the wine-cup—Holy Scripture has suffered much from this materialistic way of explaining it:—but publicly proclaiming this prophecy in Jerusalem, as the central spot of God's dealings with men, and leaving it to find its way to the neighbouring states.

18. *as it is this day*] Words omitted by the LXX., and probably added by Jeremiah after the murder of Gedaliah had completed the ruin of the land.

19. The arrangement is remarkable. Jeremiah begins with the South, Egypt; next Uz on the South-East, and Philistia on the South-West; next, Edom, Moab, and Ammon on the East, and Tyre, and Sidon, and the isles of the Mediterranean on the West; next, in the far East, various Arabian nations, then northward to Media and Elam, and finally the kings of the North far and near.

20. *the mingled people*] Either auxiliaries; or, rather, a constituent portion of the people of Egypt, who were not of pure blood.

Azzah] i.e. Gaza.

the remnant of Ashdod] A sentence which none but a contemporary writer could have used. Psammetichus, after a siege of

^d ch. 49. 7.
^e ch. 48. 1.
^f ch. 49. 1.
^g ch. 47. 4.
^h ch. 49. 23.
ⁱ ch. 49. 8.
^j 2 Chr. 9. 14.
^k See ver. 20.
^l ch. 31.
^m Ezek. 30. 5.
ⁿ ch. 49. 34.
^o ch. 50. 9.
^p ch. 51. 41.

^q Hab. 2. 1.
^r Isai. 51. 21.

^s Prov. 11. 31.
^t ch. 49. 12.
^u Ezek. 9. 6.
^v Luke 21. 31.
^w Dan. 9. 18.
^x Ezek. 39. 21.
^y Isai. 42. 13.
^z Amos 1. 2.
^{aa} Ps. 11. 4.
^{ab} ch. 17. 12.
^{ac} 1 Kin. 9. 3.
^{ad} Ps. 132. 14.
^{ae} ch. 49. 33.
^{af} Hos. 4. 1.
^{ag} Mic. 6. 2.
^{ah} Isai. 66. 16.
^{ai} Joel 3. 2.
^{aj} ch. 23. 19.
^{ak} & 30. 23.
^{al} Isai. 66. 16.

22 of Ashdod, ^dEdom, and ^eMoab, and the children of ^fAmmon, and all the kings of ^gTyrus, and all the kings of Zidon, and the 23 kings of the ^hisles which *are* beyond the ⁱsea, ^jDedan, and Tema, 24 and Buz, and all ^kthat *are* in the utmost corners, and ^lall the kings of Arabia, and all the kings of the ^mmingled people that 25 dwell in the desert, and all the kings of ⁿZimri, and all the kings 26 of ^oElam, and all the kings of the Medes, ^pand all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: ^qand the 27 king of Sheshach shall drink after them. ¶ Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel: ^r"Drink ye, and ^sbe drunken, and spue, and fall, and rise no 28 more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts: 29 Ye shall certainly drink. For, lo, ^tI begin to bring evil on the city ^uwhich is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for ^vI will call for a sword upon all the inhabitants of the earth, saith the LORD of 30 hosts. ¶ Therefore prophesy thou against them all these words, and say unto them, ¶ The LORD shall ^wroar from on high, and utter his voice from ^xhis holy habitation; he shall mightily roar upon ^yhis habitation; he shall give ^za shout, as they that tread 31 ^{aa}the grapes, against all the inhabitants of the earth. A noise shall come *even* to the ends of the earth; for the LORD hath ^{ab}a controversy with the nations, ^{ac}he will plead with all flesh; he will 32 give them ^{ad}that *are* wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and ^{ae}a great whirlwind shall be raised up from the 33 coasts of the earth. ^{af}And the slain of the LORD shall be at that

¹ Or, *region by the sea-side.*

² Heb. *cut off into corners, or, huring the corners of*

the hair *polled*; ch. 9. 26. & 49. 32.

³ Heb. *upon which my name is called.*

twenty-nine years, had captured and destroyed Ashdod, excepting a feeble remnant.

22. *the isles*] Rightly explained in the margin; it probably refers here to Cyprus.

23. *Dedan*] See Isai. xxi. 13 note.

Buz] See Job xxxii. 2 note.

all that are &c.] See marg. ref. note.

24. *Arabia*] That part which bordered on Palestine, and was inhabited mainly by Ishmaelites.

the mingled people] Cp. r. 20 note. In Arabia there seem to have been many tribes of ^{ushite} origin, who by intermarriage with other tribes had become of mixed blood.

25. *Zimri*] Probably a district between Arabia and Persia. "Elam" is put in Scripture for the whole of Persia.

26. *all the kingdoms of the world &c.*] In accordance with the usage of Holy Scripture this universality is limited. It is moral and not geographical.

Sheshach] Jerome says that this is the name Babel written in cypher, the letters being transposed. Another example occurs in li. 1, where the words *the heart of my rivers up*

become *the Chaldeans*. The LXX. omit the clause containing the name.

27. The metaphors denote the helplessness to which the nations are reduced by drinking the wine-cup of fury (r. 15).

30. Jehovah has risen like a lion from His covert, and at His roaring the whole world is filled with terror and confusion.

upon his habitation] *Against His pasture*; i.e. Judæa. Jehovah comes forth as the lion to destroy the sheep which lie terrified within the circle of the tents.

a shout] The *rintage-shout*, here used for the war-cry. Cp. Isai. xvi. 9; lxiii. 3.

31. *A noise*] The trampling of an army in motion. Cp. Amos ii. 2.

a controversy] i.e. a suit at law. *will plead*, Or, *will hold judgment*. As judge He delivers the wicked to the sword.

32. *a great whirlwind*] Or, *storm*. *the coasts of the earth*] See vi. 22 note. The thunderstorm seen first on the edge of the horizon overspreads the heaven, and travels from nation to nation in its destructive course.

day from *one* end of the earth even unto the *other* end of the earth: they shall not be ^clamented, ^fneither gathered, nor buried; ^gthey shall be dung upon the ground. ^hHowl, ye shepherds, and cry; and wallow yourselves in the *ashes*, ye principal of the flock: for ⁱthe days of your slaughter and of your dispersions are accomplished; and ye shall fall like ^{2a}a pleasant vessel. And ³the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the LORD. He hath forsaken ⁴his covert, as the lion: for their land is ⁴desolate because of the fierceness of the oppressor, and because of his fierce anger.

^g ch. 16. 4.
^f Ps. 79. 3.
ch. 8. 2.
Rev. 11. 9.
^c ch. 4. 8.

^h Ps. 70. 2.

CHAP. 26. IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying, ²Thus saith the LORD; ¶ Stand in ^athe court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, ^ball the words that I command thee to ^cspeak unto them; ^cdiminish not a word: ^dif so be they will hearken, and turn every man from his evil way, that I may ^erepent me of the evil, which I purpose to do unto them because ^fof the evil of their doings. And thou shalt say unto them, Thus saith the LORD; ^gIf ye will not hearken to me, to walk in my ^hlaw, which I have set before you, to hearken to the words of my servants the prophets, ⁱwhom I sent unto you, both rising up ^jearly, and sending them, but ye have not hearkened; then will I make this house like ^kShiloh, and will make this city ^{4a}a curse ⁷to all the nations of the earth. ¶ So the priests and the prophets and all the people heard Jeremiah speaking these words in the ⁸house of the LORD. Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. ⁹Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jere-

^a ch. 19. 11.

^b Ezek. 3. 10.
Matt. 28. 20.
^c Acts 20. 27.
^d ch. 36. 3.
^e ch. 18. 8.
Jonah 3. 8.

^f Lev. 26. 14, &c.
Deut. 28. 15.
^g ch. 7. 13.
^h & 25. 3, 4.

ⁱ 1 Sam. 4. 10, 11.
Ps. 78. 60.
ch. 7. 12.
^j Isai. 63. 15.
ch. 24. 9.

¹ Heb. *your days for slaughter.*

² Heb. *a vessel of desire.*
³ Heb. *flight shall perish from the shepherds, and*

escaping from, &c.
Amos 2. 14.
⁴ Heb. *a desolation.*

33. lamented] See marg. ref. and viii. 2.
34-36. principal of the flock] i.e. noble ones.

wallow yourselves in the ashes] Rather, roll yourselves on the ground.

for &c.] Read; "for your days for being slaughtered are accomplished, and I will scatter you" (or, dash you in pieces).

fall like a pleasant vessel] The comparison suggests the idea of change from a thing of value into worthless fragments.

37. hath spoiled] Or, spoileth.

37. the peaceable habitations] The pastures of peace, the peaceable fields where the flocks lately dwelt in security. See r. 30 note.

38. Jehovah has risen up, like a lion that leaves its covert, eager for prey,

that He may execute judgment upon the wicked.

XXVI. This chapter is a narrative of the danger to which Jeremiah was exposed by reason of the prophecy contained in ch. vii. and should be read in connexion with it. Vv. 4-6 contain a summary of the prediction contained in ch. vii., and that again is but an outline of what was a long address.

9. The charge against Jeremiah was that of prophesying falsely, for which the penalty was death (Deut. xviii. 20). They assumed that it was absolutely impossible that Jerusalem ever could become like Shiloh.

against Jeremiah] unto Jeremiah. They regularly constituted themselves a congregation to take part in his trial.

- 10 miah in the house of the LORD. ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down ¹in the entry of the new gate of the LORD's house. Then spake the priests and the prophets unto the princes and to all the people, saying, ²This man is worthy to die; ³for he hath prophesied against this city, as ye have heard with your ears. ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now ⁴amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will ⁵repent him of the evil that he hath pronounced against you. As for me, behold, ⁶I am in your hand: do with me ⁷as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears. ¶ Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God. ¶ ⁸Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, ⁹Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; ¹⁰Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? ¹¹did he not fear the LORD, and besought ¹²the LORD, and the LORD ¹³repented him of the evil which he had pronounced against them? ¹⁴Thus might we procure great evil against our souls. And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land

¹ Or, at the door.² Heb. The judgment of

death is for this man.

³ Heb. as it is good and

right in your eyes.

⁴ Heb. the face of the LORD.

10. the princes of Judah] The priests could scourge a man &c., but could not then try him for his life, as the Sanhedrim subsequently did till the Romans deprived them of the power.

the new gate] That built by Jotham (2 K. xv. 35), and probably a usual place for trials.

11. This man is worthy to die] Lit. A sentence of death is to this man, i.e. is his desert.

12-15. The answer of Jeremiah is simple and straightforward. Jehovah, he affirmed, had truly sent him, but the sole object of his prophesying had been to avert the evil by leading them to repentance. If they would amend their ways God would deliver them from the threatened doom. As for himself he was in their hands, but if they put him to death they would bring the guilt of shedding innocent blood upon themselves and upon the city.

16. This man &c.] Lit. There is not to this man a sentence of death, i.e. he is ac-

quitted by the princes and the congregation.

17. the elders of the land] The heads and spokesmen of the congregation, who added their approval after the princes who represented the king had given their decision.

19. Thus might we procure &c.] Rather, And we should commit a great evil against our own souls; i.e. by putting Jeremiah to death, we should commit a sin which would prove a great misfortune to ourselves.

20. This narrative of Urijah's fate was no part of the speech of the elders, who would not be likely to contrast the behaviour of the reigning king so unfavourably with that of Hezekiah. Moreover, it would have been a precedent, not for acquitting Jeremiah, but for putting him to death. Jeremiah, when he reduced the narrative to writing, probably added this history to shew the ferocity of Jehoiakim, and the danger to which he had been himself exposed.

21 according to all the words of Jeremiah: and when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; and 22 Jehoiakim the king sent men into Egypt, *namely*, Elnathan the 23 son of Achbor, and *certain* men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his 24 dead body into the graves of the ¹common people. ¶ Nevertheless ²the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

² 2 Kin. 22.
12, 14.

CHAP. 27. IN the beginning of the reign of Jehoiakim the son of Josiah ^aking of Judah came this word unto Jeremiah from the 2 LORD, saying, Thus ²saith the LORD to me; ¶ Make thee bonds and yokes, ^band put them upon thy neck, and send them to the 3 king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto 4 Zedekiah king of Judah; and command them ³to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus 5 shall ye say unto your masters; ^cI have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and ^dhave given it unto whom it 6 seemed meet unto me. ^eAnd now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, ^fmy servant; and ^gthe beasts of the field have I given him also to 7 serve him. ^hAnd all nations shall serve him, and his son, and his son's son, ⁱuntil the very time of his land come: ^kand then many nations and great kings shall serve themselves of him. 8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD,

^a Se' v. r. 3,
12, 20.
^b ch. 24. 1.
^c ch. 28. 10,
So Ezek. 4.
1. & 12. 3.

^c Ps. 146. 6.
Isai. 45. 12.

^d Dan. 4. 17.
^e ch. 28. 14.

^f ch. 25. 9.
Ezek. 29.
18, 20.
^g Dan. 2. 38.
^h 2 Chr. 36.
20.
ⁱ ch. 25. 12.
Dan. 5. 26.
^k ch. 25. 14.

¹ Heb. sons of the people.

² Or, hath the Lord said.

³ Or, concerning their masters, saying.

21. *his mighty men*] The commanders of his army; the *princes* are the civil officers.

22. *Elnathan*] Possibly the king's father-in-law (2 K. xxiv. 8).

23. *out of Egypt*] As Jehoiakim was a vassal of Egypt, he would easily obtain the surrender of a man accused of treason.

24. *Ahikam*] See marg. ref. His son Gemariah lent Jeremiah his room for the public reading of Jehoiakim's roll, and another son Gedaliah was made governor of the land by the Chaldeans (xxxix. 14); the family probably shared the political views of Jeremiah.

XXVII.—XXIX. In these three chapters we see with what energy, and yet thoughtfulness, Jeremiah enforced the lessons of ch. xxv. These chapters belong to the first four years of Zedekiah.

The spelling of certain proper names in these chapters has led some to argue that they were revised and corrected in Ezra's

time, if not by Ezra himself. Others think the fact of no importance whatever.

XXVII. 1. *of Jehoiakim*] Really, *of Zedekiah*, as the Syriac reads (see v. 3). In the LXX. the verse is wanting. Some scribe has confused the title of this chapter with that of ch. xxvi.

2. *yokes*] Two curved pieces of wood, the one put over the neck of the ox, the other under, and then fastened together by bonds or cords (cp. Ps. ii. 3). Cp. marg. ref.

3. *come*] Or, *are come*. The ambassadors of these five kings had probably come to Jerusalem to consult about forming a league to throw off the Babylonian supremacy. The attempt failed.

7. *his son, and his son's son*] Evil-Merodach and Nabonadius (see Dan. v. 1 note).

shall serve themselves of him] See marg. ref. After long servitude to the Persian and Median kings, the Selucidæ ruined the remains of Babylon.

- with the sword, and with the famine, and with the pestilence,
 9 until I have consumed them by his hand. Therefore hearken
 not ye to your prophets, nor to your diviners, nor to your
 'dreamers, nor to your enchanters, nor to your sorcerers, which
 speak unto you, saying, Ye shall not serve the king of Babylon :
 10 'for they prophesy a lie unto you, to remove you far from your
 land; and that I should drive you out, and ye should perish.
 11 But the nations that bring their neck under the yoke of the king
 of Babylon, and serve him, those will I let remain still in their
 own land, saith the LORD; and they shall till it, and dwell
 12 therein. ¶ I spake also to ^mZedekiah king of Judah according to
 all these words, saying, Bring your necks under the yoke of the
 13 king of Babylon, and serve him and his people, and live. "Why
 will ye die, thou and thy people, by the sword, by the famine,
 and by the pestilence, as the LORD hath spoken against the
 14 nation that will not serve the king of Babylon? Therefore
 hearken not unto the words of the prophets that speak unto
 you, saying, Ye shall not serve the king of Babylon: for they
 15 prophesy ^aa lie unto you. For I have not sent them, saith the
 LORD, yet they prophesy ^aa lie in my name; that I might drive
 you out, and that ye might perish, ye, and the prophets that
 16 prophesy unto you. ¶ Also I spake to the priests and to all this
 people, saying, Thus saith the LORD; Hearken not to the words
 of your prophets that prophesy unto you, saying, Behold, ^pthe
 vessels of the LORD's house shall now shortly be brought again
 17 from Babylon: for they prophesy a lie unto you. Hearken not
 unto them; serve the king of Babylon, and live: wherefore
 18 should this city be laid waste? But if they be prophets, and if
 the word of the LORD be with them, let them now make inter-
 cession to the LORD of hosts, that the vessels which are left in
 the house of the LORD, and *in* the house of the king of Judah,
 19 and at Jerusalem, go not to Babylon. For thus saith the LORD
 of hosts ^aconcerning the pillars, and concerning the sea, and
 concerning the bases, and concerning the residue of the vessels
 20 that remain in this city, which Nebuchadnezzar king of Babylon
 took not, when he carried away ^ccaptive Jeconiah the son of
 Jehoiakim king of Judah from Jerusalem to Babylon, and all the
 21 nobles, of Judah and Jerusalem; yea, thus saith the LORD of
 hosts the God of Israel, concerning the vessels that remain *in*
 the house of the LORD, and *in* the house of the king of Judah
 22 and of Jerusalem; they shall be ^ccarried to Babylon, and there
 shall they be until the day that I ^vvisit them, saith the LORD;
 then ^wwill I bring them up, and restore them to this place.
- CHAP. 28.** AND ^ait came to pass the same year, in the beginning of
 the reign of Zedekiah king of Judah, in the fourth year, and in
 the fifth month, that Hananiah the son of Azur, the prophet,

¹ Heb. *dreams*.² Heb. *in a lie, or, lyingly*.

9. *dreamers*] Lit., as in marg. People dream dreams for themselves, and go to diviners to ask the explanation of them.

10. *to remove you far...*] That would be the result of their vaticinations.

11. *nations...*] Rather, *the nation*.

13-15. Zedekiah was restless under the Babylonian yoke, and the false prophets

found only too ready a hearing from him. He is addressed in the plural because his feelings were fully shared by the mass of the officers of state and by the people.

XXVIII. 1. *in the beginning...Zedekiah*] Probably a gloss put into the margin to explain "the same year," whence it has crept into the text.

- which *was* of Gibeon, spake unto me in the house of the LORD,
 2 in the presence of the priests and of all the people, saying, Thus
 speaketh the LORD of hosts, the God of Israel, saying, I have
 3 broken ^bthe yoke of the king of Babylon. 'Within ^ctwo full
 years will I bring again into this place all the vessels of the
 LORD's house, that Nebuchadnezzar king of Babylon took
 4 away from this place, and carried them to Babylon: and I will
 bring again to this place Jeconiah the son of Jehoiakim king of
 Judah, with all the ^dcaptives of Judah, that went into Babylon,
 saith the LORD: for I will break the yoke of the king of
 5 Babylon. ¶ Then the prophet Jeremiah said unto the prophet
 Hananiah in the presence of the priests, and in the presence of
 6 all the people that stood in the house of the LORD, even the
 prophet Jeremiah said, ^eAmen: the LORD do so: the LORD
 perform thy words which thou hast prophesied, to bring again
 the vessels of the LORD's house, and all that is carried away
 7 captive, from Babylon into this place. Nevertheless hear thou
 now this word that I speak in thine ears, and in the ears of all
 8 the people; The prophets that have been before me and before
 thee of old prophesied both against many countries, and against
 9 great kingdoms, of war, and of evil, and of pestilence. 'The
 prophet which prophesieth of peace, when the word of the
 prophet shall come to pass, *then* shall the prophet be known,
 10 that the LORD hath truly sent him. ¶ Then Hananiah the prophet
 took the yoke from off the prophet Jeremiah's neck, and brake
 11 it. And Hananiah spake in the presence of all the people, say-
 ing, Thus saith the LORD; Even so will I break the yoke of
 Nebuchadnezzar king of Babylon ^ffrom the neck of all nations
 within the space of two full years. And the prophet Jeremiah
 went his way.
- 12 Then the word of the LORD came unto Jeremiah *the prophet*,
 after that Hananiah the prophet had broken the yoke from off
 13 the neck of the prophet Jeremiah, saying, Go and tell Hananiah,
 saying, Thus saith the LORD; Thou hast broken the yokes of
 14 wood; but thou shalt make for them yokes of iron. For thus
 saith the LORD of hosts, the God of Israel; ^gI have put a yoke of
 iron upon the neck of all these nations, that they may serve
 Nebuchadnezzar king of Babylon; and they shall serve him:
 15 and ^hI have given him the beasts of the field also. ¶ Then said
 the prophet Jeremiah unto Hananiah the prophet, Hear now,
 Hananiah; The LORD hath not sent thee; but ⁱthou makest
 16 this people to trust in a lie. Therefore thus saith the LORD;

^b ch. 27. 12.
^c ch. 27. 16.

^d 1 Kin. 1. 36.

^e Deut. 18. 22.

^f ch. 27. 2.

^g ch. 27. 7.

^h Deut. 28.
ⁱ ch. 27. 7.

^j ch. 27. 6.

^k ch. 29. 31.
 Ezek. 13. 22.

¹ Heb. *two years of days*.

² Heb. *captivity*.

[Gibeon] A city of priests (Josh. xxi. 17). Hananiah was probably a priest as well as a prophet. He chose either a Sabbath or a new moon, that he might confront Jeremiah not only in the presence of the priests, but also of all the people. He used (v. 2) the solemn formula which claims direct inspiration.

3. *Within two full years*] Lit. *In yet two years even days*. Hananiah probably was induced to fix this date by the expectation that the confederacy then on foot would defeat Nebuchadnezzar.

4. *Jeconiah*] Zedekiah not being popular,

the people would have preferred the young king, who had not reigned long enough to make enemies. Probably also Zedekiah had started for Babylon (li. 59).

6-9. Jeremiah's own wishes concurred with Hananiah's prediction, but asserts that that prediction was at variance with the language of the older prophets.

9. *then shall the prophet &c.*] Or, "shall be known as the prophet whom the LORD hath truly sent."

10. The multitude would see in Hananiah's act a symbol of deliverance.

¹ Deut. 13. 5.
ch. 29. 32.

Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught ¹¹ rebellion against the LORD. ¶ So Hananiah the prophet died the same year in the seventh month.

^a 2 Kin. 24.
12, &c.
ch. 22. 26.

CHAP. 29. NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; (after that ² Jeconiah the king, and the queen, and the ³ eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem:) by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; ⁵ ¶ Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; ⁷ that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace. ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, ⁹ deceive you, neither hearken to your dreams which ye cause to be dreamed. ¹⁰ For they prophesy ² falsely unto you in my name: I have not sent them, saith the LORD. For thus saith the LORD, That after ⁷ seventy

^b ver. 23.

^c Ezra 6. 10.
1 Tim. 2. 2.

^d ch. 14. 14.
& 23. 21.
Eph. 5. 1.
^e ver. 31.
^f 2 Chr. 36.
21, 22.
ch. 27. 22.

¹ Heb. *revolt.*

² Or, *chamberlains.*

³ Heb. *in a lie.*

16. *I will cast thee*] Rather, I send thee away. God had not sent Hananiah to prophesy, but He does now send him away to die.

taught rebellion] As Nebuchadnezzar was Jehovah's servant, to teach rebellion against him was to teach rebellion against his Master.

XXIX. Appended to this history of the struggle with the false prophets at home is a letter addressed to the exiles at Babylon. There was at Babylon as at Jerusalem the same determination of the Jews never to submit quietly to a foreign rule. This Jeremiah sought to quell. His words found credence, but not without resistance on the part of the false prophets.

1. *the residue of the elders*] i.e. such of the elders as were still alive.

2. *the queen*] The queen-mother.

3. *Elasah*] Probably brother of Ahikam (xxvi. 24), and therefore an acceptable person at the Chaldean court. As Zedekiah had to go in person to Babylon in his fourth year (li. 59), this embassy was probably sent two or three years earlier. Its date, however, was subsequent to the vision in ch. xiv. It is appended therefore to ch.

xxviii., not as later in point of time, but because of the similarity of subject.

4-7. At the exile was God's doing for their good, they were to make the best of their position, and acquire wealth and influence; whereas if they were always restlessly looking out for the opportunity of returning home, they would rapidly fall into poverty and dwindle away.

7. *seek the peace of the city...*] Not only because their welfare for seventy years was bound up with that of Babylon, but because it would have degraded their whole moral nature to have lived as conspirators, handed together against the country that was for the time their home.

8. *your prophets and your diviners*] The evils from which the people had suffered so cruelly at home followed them in their exile.

dreams which ye cause to be dreamed] As long as there was a market for dreams, so long there would be plenty of impostors to supply them.

10. *after seventy years*] Lit., according to the measure of the fulfilment of seventy years for Babylon. The seventy years (xxv. 11

- years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive. ¶ Because ye have said, The LORD hath raised us up prophets in Babylon; know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwell in this city, and of your brethren that are not gone forth with you into captivity; Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD. ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon: Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Koliah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes; and of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; because they have committed villany in Israel, and have committed

¹ Heb. end and expectation.² Heb. for a curse.

note) are primarily the length of the Babylonian empire, and only in a secondary sense that of the Jewish exile.

11. *an expected end*] Rather, *a future and a hope*. The nation shall not come to an end; the exile shall be followed by a restoration.

14. *turn away your captivity*] Or, "restore your prosperity."

16-20. These verses are not in the LXX. But the text of the LXX. is here throughout so brief and confused as to be explicable only on the supposition, that it represents what was left behind in Egypt when Jeremiah died, copied probably with extreme haste, and with no opportunity of careful collation afterwards. On the other hand the Hebrew text represents no hurried transcript, but the original manuscript, and is especially trustworthy in the case of these letters sent to Babylon (see also ch. li.), be-

cause the originals of them would be available for collation with the text preserved by Jeremiah himself. The verses were probably intended to allay excitement in Babylon consequent upon the knowledge that the representatives of various kings were assembled at that very time at Jerusalem to form a coalition against Babylon (xxvii. 3).

17. *vile*] The word does not occur elsewhere, but comes from a root signifying to shudder, and thus has an intense meaning.

22. *a curse*] There is a play here of words which probably was the cause why the death of these men passed into a proverb. One of them was named ben-Kolaiah; and they are to be made a curse (*k-lālāh*), because Nebuchadnezzar had roasted (*k-lālāh*) them. Cp. marg. ref. note.

23. *villany*] Elsewhere folly, in the sense of *lewdness* (Judg. xx. 6), *unchastity*.

^a Dan. 9. 3.^b Lev. 26.

30, 40, &c.

Deut. 30. 1.

^c ch. 24. 7.^d Deut. 4. 7.

Ps. 32. 6.

Isai. 55. 6.

^e ch. 23. 3.^m ch. 24. 10.ⁿ ch. 24. 8.^o Deut. 28. 25.^p Chr. 29. 8.

ch. 15. 4.

^q ch. 26. 6.^r ch. 25. 4.

& 32. 33.

^r See Gen.

49. 20.

Isai. 65. 15.

^s Dan. 3. 6.^t ch. 23. 11.

- adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I
 24 know, and *am* a witness, saith the LORD. ¶ *Thus* shalt thou also speak to Shemaiah the 'Nehelamite, saying, Thus speaketh the
 25 LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maseiah the priest, and to all the
 26 priests, saying, The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be *officers* in the house of the LORD, for every man *that is* *mad*, and maketh himself a prophet, that thou shouldst *put* him in prison, and in the
 27 stocks. Now therefore why hast thou not reproved Jeremiah
 28 of Anathoth, which maketh himself a prophet to you? For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: "build ye houses, and dwell in *them*; and plant gardens,
 29 and eat the fruit of them. And Zephaniah the priest read this
 30 letter in the ears of Jeremiah the prophet. ¶ Then came the word
 31 of the LORD unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the
 32 Nehelamite: Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie: therefore thus saith the LORD; Behold, I will punish Shemaiah the
 Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; *because* he hath taught *rebellion* against the LORD.

CHAP. 30. THE word that came to Jeremiah from the LORD, saying, Thus speaketh the LORD God of Israel, saying, ¶ Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the LORD, that "I will bring again the cap-

" ver. 18.
 Ezek. 30, 25,
 Amos 9, 14.

¹ Or, *dreamer*.

² Heb. *revolt*.

24-29. A narrative shewing the effects of Jeremiah's letter. Shemaiah the leader of the false prophets wrote to Zephaniah, urging him to restrain the prophet's zeal with the prison and the stocks.

24. to Shemaiah] Rather, concerning the Nehelamite] Not as in the margin; but one belonging to the village of Nehlam (unknown).

26. officers] Deputy High-Priests who had the oversight of the Temple.

mad] See 2 K. ix. 11 note. Many of the symbolical actions of the prophets, such as that of Jeremiah going about with a yoke on his neck, would be mocked at by the irreverent as passing the line between prophecy and madness.

prison] Rather, the stocks (xx. 2).

the stocks] Rather, collar.

28. This captivity is long] Rather, It is long. God's anger, their punishment, the exile, the time necessary for their repentance—all is long to men who will never live to see their country again.

XXX.-XXXIII. In these four chapters, not all written at the same time, are gathered together whatsoever God had revealed to Jeremiah of happier import for

the Jewish people. This subject is "the New Covenant." In contrast then with the rolls of Jehoiakim and Zedekiah, we here have one containing the nation's hope. A considerable portion was written in the tenth year of Zedekiah, when famine and pestilence were busy in the city, its capture daily more imminent, and the prophet himself in prison. Yet in this sad pressure of earthly troubles Jeremiah could bid his countrymen look courageously onward to the fulfilment of those hopes, which had so constantly in his darkest hours comforted the heart and nerved the arm of the Jew. The roll consists of three portions: (1) "a triumphal hymn of Israel's salvation," chs. xxx., xxxi.; (2) ch. xxxii.; and (3) ch. xxxiii.

XXX. 2. Write...in a book] To be read and meditated upon by them in private. This makes it exceedingly probable that the date of these two chapters was also the tenth year of Zedekiah, immediately after the purchase of the field from Hanameel.

all the words] i.e. the roll was to be a summary of whatever of hope and mercy had been contained in previous predictions.

tivity of my people Israel and Judah, saith the LORD: ^b and I ^b ch. 16. 15.
will cause them to return to the land that I gave to their fathers,
and they shall possess it. ¶ And these are the words that the
LORD spake concerning Israel and concerning Judah. For thus
saith the LORD; ¶ We have heard a voice of trembling, ¹ of fear,
and not of peace. Ask ye now, and see whether ² a man doth
travail with child? wherefore do I see every man with his hands
on his loins, ^c as a woman in travail, and all faces are turned into
paleness? ^d Alas! for that day is great, ^e so that none is like it:
it is even the time of Jacob's trouble; but he shall be saved out
of it. For it shall come to pass in that day, saith the LORD of
hosts, ^f that I will break his yoke from off thy neck, and will burst
thy bonds, and strangers shall no more serve themselves of him:
but they shall serve the LORD their God, and ^g David their king,
whom I will ^h raise up unto them. ¶ Therefore ⁱ fear thou not,
O my servant Jacob, saith the LORD; neither be dismayed, O
Israel: for, lo, I will save thee from afar, and thy seed ^j from
the land of their captivity; and Jacob shall return, and shall be
in rest, and be quiet, and none shall make ^k him afraid. For I am
with thee, saith the LORD, to save thee: ^l though I make a full
end of all nations whither I have scattered thee, ^m yet will I not
make a full end of thee: but I will correct thee ⁿ in measure,
and will not leave thee altogether unpunished. ¶ For thus saith
the LORD, ^o Thy bruise is incurable, and thy wound is grievous.
There is none to plead thy cause, ^p that thou mayest be bound
up: ^q thou hast no healing medicines. ^r All thy lovers have for-
gotten thee; they seek thee not; for I have wounded thee with
the wound ^s of an enemy, with the chastisement ^t of a cruel one,
for the multitude of thine iniquity; ^u because thy sins were in-
creased. Why ^v criest thou for thine affliction? thy sorrow is
incurable for the multitude of thine iniquity: because thy sins
were increased, I have done these things unto thee. Therefore

¹ Or, there is fear, and not peace.

² Heb. a male.

³ Heb. for binding up, or, pressing.

^c ch. 4. 31.

^d Joel 2. 11.

^e Amos 5. 18.

^f Zeph. 1. 14.

^g Dan. 12. 1.

^j Isai. 55. 8.

^k Ezek. 34. 23.

^l Hos. 3. 5.

^m Luke 1. 69.

ⁿ Acts 2. 30.

^o Isai. 41. 13.

^p & 44. 2.

^q ch. 46. 27.

^r ch. 3. 18.

^s Amos 9. 8.

^t ch. 4. 27.

^u Ps. 6. 1.

^v Isai. 27. 4.

^w 2 Chr. 36.

^x ch. 15. 18.

^y ch. 8. 22.

^z Lam. 1. 2.

^{aa} Job 13. 24.

^{ab} Job 30. 21.

^{ac} ch. 5. 6.

^{ad} ch. 15. 18.

5. Better, as in the marg. The prophet places his hearers in the centre of Babylon, and describes it as convulsed with terror as the armies of Cyrus draw near. The voice of trembling is the war-cry of the advancing host: while fear and no peace implies that even among the exiles there is only alarm at the prospect of the city, where they had so long dwelt, being destroyed.

7. that day] i.e. the day of the capture of Babylon.

it is even the time of Jacob's trouble] Rather, and it is a time of trouble to Jacob, i.e. of anxiety to the Jews; for the usages of war were so brutal that they would be in danger when the enemy made their assault.

8. bonds] See xxvii. 2 note.
shall no more serve themselves] i.e. shall no more exact forced labour of him (xxii. 13).

9. David their king] See xxiii. 5, 6; i.e. Messiah.

10, 11. These two verses are considered by some very similar in style to the last twenty-seven chapters of Isaiah. The contrast, however, between the full end made

with the heathen, and the certainty that Israel shall never so perish, is one of Jeremiah's most common topics.

11. in measure] See x. 24 note.

12. incurable] Mortal, fatal.

13. that thou mayest be bound up] Others put a stop after "cause," and translate, For binding thy wound, healing plaister thou hast none.

14. for the multitude &c.] Or,

Because of the multitude of thine iniquity,
Because thy sins are strong.

Judah's lovers are the nations which once sought her alliance (see xxii. 20, xxvii. 3).

15. Translate—

Why criest thou because of thy breaking?

Because thy pain is grievous?

Because of the multitude of thine iniquity,

Because thy sins are strong,

I have done these things unto thee.

16. Therefore] i.e. Because thou hast undergone thy punishment and cried out in consciousness of thy guilt.

* Ex. 23. 22.
Isai. 33. 1.
ch. 10. 25.

* ch. 31. 6.

* ver. 3.
ch. 33. 7.
* Ps. 102. 13.

* Isai. 35. 10.
ch. 31. 4.

* Zech. 10. 8.

* Isai. 1. 26.

* Gen. 40. 10.

* Num. 16. 5.

* ch. 24. 7.
Ezek. 11. 20.
* ch. 23. 19.

* Gen. 40. 1.

* ch. 30. 21.
* ch. 30. 22.

* Num. 10. 33.
Deut. 1. 33.
Ps. 95. 11.
Isai. 63. 14.

all they that devour thee "shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. ²For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. ¹⁸¶ Thus saith the LORD; Behold, ¹⁹"I will bring again the captivity of Jacob's tents, and ²⁰"have mercy on his dwellingplaces; and the city shall be builded upon her own ¹heap, and the palace shall remain after the manner thereof. And ²¹"out of them shall proceed thanksgiving and the voice of them that make merry: ²²"and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be ²³"as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. ²⁴And their nobles shall be of themselves, ²⁵"and their governor shall proceed from the midst of them; and I will ²⁶"cause him to draw near, and he shall approach unto me: for who ²⁷is this that engaged his heart to approach unto me? saith the LORD. And ²⁸ye shall be ²⁹my people, and I will be your God. ¶ Behold, the ³⁰"whirlwind of the LORD goeth forth with fury, ³¹"a ³²"continuing whirlwind: it shall ³³fall with pain upon the head of the wicked. ³⁴The fierce anger of the LORD shall not return, until he have done ³⁵it, and until he have performed the intents of his heart: ³⁶in the latter days ye shall consider it.

CHAP. 31. AT ^athe same time, saith the LORD, ^bwill I be the God ^cof all the families of Israel, and they shall be my people. Thus saith the LORD. The people ^dwhich were left of the sword found grace in the wilderness: ^eeven Israel, when ^fI went to cause him ^gto rest. The LORD hath appeared ^hof old unto me, saying, Yea,

¹ Or, little hill.

² Heb. cutting.

³ Or, remain.

⁴ Heb. from afar.

17. restore health] Or, "apply a bandage" (viii. 22 note). For they called read "they call."

18-22. The prophet speaks of Judah as the type of the Church, with Immanuel as her king.

18. tents] The word suggests that a considerable portion of the people were still nomads.

the city...the palace] Or, each city...each palace. The heap means an artificial mount to keep the city out of the reach of inundations, and to increase the strength of the fortifications.

shall remain after the manner thereof] Rather, shall be inhabited according to its rights, i.e. suitably.

19. them] i.e. the city and palace. Render the last words, become few...become mean, i.e. despised, lightly esteemed.

21. Translate, And his glorious one shall spring from himself, and his ruler shall go forth from his midst:...who is this that hath pledged his heart, i.e. hath staked his life, to draw near unto Me? i.e. "Messiah shall be revealed to them out of their own midst." He can draw near unto God without fear of death, because being in the form of God,

and Himself God, He can claim equality with God (Phil. ii. 6).

22. This is the effect of Messiah's ministry. Men cannot become God's people, till there has been revealed one of themselves, a man, Who can approach unto God, as being also God, and so can bridge over the gulf which separates the finite from the Infinite.

23, 24. Cp. marg. ref. These verses would more appropriately be attached to the next Chapter, for which they form a suitable introduction.

XXXI. 1. At the same time] Lit. At that time, i.e. "the latter days" mentioned in xxx. 24.

2. The people which were left of the sword] A promise of the restoration of the ten tribes to their land.

the wilderness] Either the desert which lay between Assyria and Palestine; or more probably an allusion to the wilderness of Mount Sinai.

found grace...rest] Rather, "shall certainly find grace; I will go to give Israel rest."

3. of old] From afar (marg.). See xxx. 10. To the Jew God was enthroned in Zion, and thus when His mercy was shewn

4 I have loved thee with ^{an everlasting love}: therefore ¹with
 lovingkindness have I ^{drawn} thee. Again ²I will build thee,
 and thou shalt be built, O virgin of Israel: thou shalt again be
 adorned with thy ^{tabrets}, and shalt go forth in the dances of
 5 them that make merry. ³Thou shalt yet plant vines upon the
 mountains of Samaria: the planters shall plant, and shall ^{eat}
 6 them as common things. For there shall be a day, *that* the
 watchmen upon the mount Ephraim shall cry, ⁴Arise ye, and
 7 let us go up to Zion unto the LORD our God. ¶ For thus saith
 the LORD; ⁵Sing with gladness for Jacob, and shout among the
 chief of the nations: publish ye, praise ye, and say, O LORD,
 8 save thy people, the remnant of Israel. Behold, I will bring
 them ⁶from the north country, and ⁷gather them from the
 coasts of the earth, and with them the blind and the lame, the
 woman with child and her that travaileth with child together:
 9 a great company shall return thither. ⁸They shall come with
 weeping, and with ⁹supplications will I lead them: I will cause
 them to walk ¹⁰by the rivers of waters in a straight way, wherein
 they shall not stumble: for I am a father to Israel, and Ephraim
 10 is my ¹¹firstborn. ¶ Hear the word of the LORD, O ye nations,
 and declare *it* in the isles afar off, and say, He that scattered
 Israel ¹²will gather him, and keep him, as a shepherd *doth* his
 11 flock. For ¹³the LORD hath redeemed Jacob, and ransomed him
 12 *from* the hand of *him* that *was* stronger than he. Therefore
 they shall come and sing in ¹⁴the height of Zion, and shall flow
 together to ¹⁵the goodness of the LORD, for wheat, and for wine,
 and for oil, and for the young of the flock and of the herd; and
 their soul shall be as a ¹⁶watered garden; ¹⁷and they shall not
 13 sorrow any more at all. Then shall the virgin rejoice in the
 dance, both young men and old together: for I will turn their

¹ Or, have I extended loving kindness unto thee.

² Or, timbrels.

³ Heb. profanethem, Deut.

20. 6. & 28. 30.

⁴ Or, favours, Zech. 12. 10.

^d Mal. 1. 2.

^e Rom. 11.

28, 29.

^f Hos. 11. 4.

^g ch. 33. 7.

^h Ex. 15. 20.

ⁱ Ps. 149. 3.

^j Isai. 65. 21.

^k Amos 9. 14.

^l Isai. 2. 3.

^m Mic. 4. 2.

ⁿ Isai. 12. 5.

^o ch. 3. 12.

^p Ezek. 20.

34. 41.

^q Ps. 126. 5.

^r ch. 50. 4.

^s Isai. 35. 8.

^t Ex. 4. 22.

^u Isai. 40. 11.

^v Ezek. 34.

12, 13, 14.

^w Isai. 41. 23.

^x Isai. 48. 24.

^y Ezek. 17. 23.

^z Hos. 3. 5.

^{aa} Isai. 58. 11.

^{ab} Isai. 35. 10.

^{ac} Rev. 21. 4.

unto the exiles in Assyria it came from a distant region (2 Chr. vi. 20, 38).

with lovingkindness &c. Rather, I have continued lovingkindness unto thee.

4. *O virgin of Israel* i.e. the whole people (cp. xiv. 17 note).

5. *shall eat them as common things* Rather, shall eat the fruit. Lit. as in marg. For three years the fruit of a newly planted tree was not to be touched, that of the fourth year was consecrated to God, but on the fifth year it was profane, i.e. unconsecrated, and so might be applied to the owner's use (Lev. xix. 23-25).

6. This verse anticipates a time when the schism caused by Jeroboam is over. Ephraimite watchmen equally with the tribe of Judah watch for the new moon that they may go up to Jerusalem to keep the appointed Feasts.

7. *among* Or, because of. Israel is the chief or, first of the nations (Deut. xxvi. 19), and Jehovah summons mankind to rejoice, because the remnant of Israel is about to be restored to its old position.

8. *the coasts of the earth* See vi. 22 note. *thither* Really, hither. Not to the

North country, but to Palestine, where Jeremiah wrote. *A company* is the word constantly used of Israel at the Exodus (Ex. xvi. 3) as an organized community.

9. *weeping* For joy, not for sorrow. *supplications* The conviction that God is guiding them, encourages them to pray.

Ephraim is My firstborn The house of Joseph is thus to be restored to its old pre-eminence.

10. *the isles* The coast land of the Mediterranean, used here to shew that the most distant countries are to hear and marvel at Israel's wonderful restoration.

12. *Omit together*. The ten tribes are to flow like a river down from Zion's height to their own land, there to reap the rich produce of their tillage. In Jerusalem they would be occupied with religious duties, but after these are rendered to God, they are to disperse each to his own fields.

sorrow Rather, languish, pine.

13. *Both* gives the idea of the men dancing, which is incorrect. Except at a religious solemnity (2 Sam. vi. 14), dancing was confined to women. *Render and young men and old rejoice together*.

- mourning into joy, and will comfort them, and make them rejoice
 14 from their sorrow. And I will satiate the soul of the priests
 with fatness, and my people shall be satisfied with my goodness,
 15 saith the LORD. ¶ Thus saith the LORD; "A voice was heard in
 16 ^aRamah, lamentation, and bitter weeping; Rachel weeping for
 her children refused to be comforted for her children, because
 17 ^cthey were not. Thus saith the LORD; Refrain thy voice from
 weeping, and thine eyes from tears: for thy work shall be
 rewarded, saith the LORD; and ^dthey shall come again from
 18 the land of the enemy. And there is hope in thine end, saith
 the LORD, that thy children shall come again to their own
 19 border. ¶ I have surely heard Ephraim bemoaning himself
 thus; Thou hast chastised me, and I was chastised, as a bullock
 unaccustomed to the yoke: ^eturn thou me, and I shall be turned;
 20 for thou art the LORD my God. Surely ^fafter that I was turned,
 I repented; and after that I was instructed, I smote upon my
 thigh: I was ashamed, yea, even confounded, because I did
 21 bear the reproach of my youth. Is Ephraim my dear son? is
 he a pleasant child? for since I spake against him, I do ear-
 nestly remember him still: ^gtherefore my bowels are troubled
 for him; ^hI will surely have mercy upon him, saith the LORD.
 22 ¶ Set thee up waymarks, make thee high heaps: ⁱset thine heart
 toward the highway, even the way which thou wentest: turn
 23 again, O virgin of Israel, turn again to these thy cities. How
 long wilt thou ^jgo about, O thou ^k'backsliding daughter? for
 the LORD hath created a new thing in the earth, A woman
 shall compass a man. ¶ Thus saith the LORD of hosts, the

¹ Heb. sound.

15-22. The religious character of the restoration of the ten tribes. Chastisement brought repentance, and with it forgiveness; therefore God decrees their restoration.

15. Ramah, mentioned because of its nearness to Jerusalem, from which it was distant about five miles. As the mother of three tribes, Benjamin, Ephraim, and Manasseh, Rachel is regarded as the mother of the whole ten. This passage is quoted by St. Matthew (marg. ref.) as a type. In Jeremiah it is a poetical figure representing in a dramatic form the miserable condition of the kingdom of Ephraim devastated by the sword of the Assyrians.

16. Rachel's work had been that of bearing and bringing up children, and by their death she was deprived of the joy for which she had laboured: but by their being restored to her she will receive her wages.

17. *in thine end*] i.e. for thy time to come (see xxix. 11 note).

18. *as a bullock unaccustomed to the yoke*] Lit. like an untaught calf. Cp. Hos. x. 11 note. Ephraim, like an untrained steer, had resisted Jehovah's will.

19. *after that I was turned*] i.e. after I had turned away from Thee. In v. 18 it has the sense of turning to God.

instructed] Brought to my senses by suffering. The smiting upon the thigh is a sign of sorrow. Cp. Ezek. xxi. 17.

the reproach of my youth] i.e. the shame brought upon me by sins of my youth.

20. Moved to compassion by Ephraim's lamentation, Jehovah shews Himself as tender and ready to forgive as parents are their spoiled (rather, darling) child.

for...him] Or, "that so often as I speak concerning him," i.e. his punishment.

my bowels are troubled] The metaphor expresses the most tender internal emotion.

21. *waymarks*] See 2 K. xxiii. 17 note.

high heaps] Or, signposts, pillars to point out the way.

set thine heart] Not set thy affection, but turn thy thoughts and attention (in Hebrew the heart is the seat of the intellect) to the highway, even the way by which thou wentest.

22. Israel instead of setting itself to return hesitates, and goes hither and thither in a restless mood. To encourage it God gives the sign following.

A woman shall compass a man] i.e. the female shall protect the strong man; the weaker nature that needs help will surround the stronger with loving and fostering care. This expresses a new relation of Israel to the Lord, a new Covenant, which the Lord will make with His people (v. 31 seq.). The Fathers saw in these words a prophecy of the miraculous conception of our Lord by the Virgin.

- God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; "The LORD bless thee, O habitation of justice, and
 24 "mountain of holiness. And there shall dwell in Judah itself, and "in all the cities thereof together, husbandmen, and they
 25 that go forth with flocks. For I have satiated the weary soul,
 26 and I have replenished every sorrowful soul. Upon this I
 27 awaked, and beheld; and my sleep was sweet unto me. ¶ Behold, the days come, saith the LORD, that "I will sow the house of Israel and the house of Judah with the seed of man,
 28 and with the seed of beast. And it shall come to pass, that like as I have "watched over them, "to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will
 29 I watch over them, "to build, and to plant, saith the LORD. "In those days they shall say no more, The fathers have eaten a
 30 sour grape, and the children's teeth are set on edge. "But every one shall die for his own iniquity: every man that eateth
 31 the sour grape, his teeth shall be set on edge. ¶ Behold, the "days come, saith the LORD, that I will make a new covenant
 32 with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that "I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, "although I was
 33 an husband unto them, saith the LORD: "but this shall be the covenant that I will make with the house of Israel; After those

" Ps. 122.
 5, 6, 7, 8.
 Isai. 1. 26.
 " Zech. 8. 3.
 " ch. 33. 12.

" Ezek. 36.
 9, 10, 11.
 Hos. 2. 23.
 Zech. 10. 9.
 " ch. 44. 27.
 " ch. 1. 10.

" ch. 24. 6.
 " Ezek. 18.
 2, 3.
 " Gal. 6. 5.

" ch. 32. 40.
 Ezek. 37. 24.
 Heb. 10. 16.

" Deut. 1. 31.

" ch. 32. 40.

¹ Or, should I have continued an husband unto them?

23. *As yet*] Or, *Again, once more*. The prophet now turns to Judah. By the *mountain of holiness* is meant not the Temple only, but all Jerusalem, of which the Temple was the most sacred spot, and that by which all the rest was made holy.

24. *go forth*] *go about*. Judah shall have its settled population and fixed abodes; and shepherds shall move about with their flocks, wherever pasture is to be found.

25. *sorrowful*] Or, *languishing* (v. 12).

26. The prophet, seeming to himself to awake and look up in the midst of his sleep (whether ecstatic or not we cannot tell), rejoiced in a revelation so entirely consolatory, and unlike his usual message of woe.

27-34. The prophet shews that the happiness of Israel and Judah, united in one prosperous nation, will rest upon the consciousness that their chastisement has been the result of sins which they have themselves committed, and that God's Covenant depends not upon external sanctions, but upon a renewed heart.

27. So rapid shall be the increase that it shall seem as if children and young cattle sprang up out of the ground.

29, 30. *a sour grape*] Better, *sour grapes*. The idea that Jeremiah and Ezekiel (margin. ref.) modified the terms of the second Commandment arises from a mistaken exegesis of their words. Cp. xxxii. 18; Deut. xxiv. 16. The obdurate Jews made it a reproach to the Divine justice that the nation was to

be sorely visited for Manasseh's sin. But this was only because generation after generation had, instead of repenting, repented the sins of that evil time, and even in a worse form. Justice must at length have its course. The acknowledgment that each man died for his own iniquity was a sign of their return to a more just and right state of feeling.

31. A time is foretold which shall be to the nation as marked an epoch as was the Exodus. God at Sinai made a Covenant with His people, of which the sanctions were material, or (where spiritual) materially understood. Necessarily therefore the Mosaic Church was temporary, but the sanctions of Jeremiah's Church are spiritual—written in the heart—and therefore it must take the place of the former Covenant (Heb. viii. 13), and must last for ever. The prophecy was fulfilled when those Jews who accepted Jesus of Nazareth as the Messiah, expanded the Jewish into the Christian Church.

32. *although &c.*] i.e. although as their husband [or, "lord" (Baal, cp. Hos. ii. 16)] I had lawful authority over them. The translation in Heb. viii. 9 agrees with the LXX. here, but the balance of authority is in favour of the A. V.

33. The old Law could be broken (v. 32); to remedy this God gives, not a new Law, but a new power to the old Law. It used to be a mere code of morals, external to man, and obeyed as a duty: in Christianity

a Ps. 40. 8.
 Ezek. 11.
 19, 20.
 3 Cor. 3. 3
 b ch. 24. 7.
 c Isai. 54. 13.
 John 6. 45.
 1 John 2. 20.
 d ch. 33. 8.
 Mic. 7. 18.
 Acts 10. 43.
 Rom. 11. 27.
 e Gen. 1. 16.
 Ps. 72. 6.
 f Isai. 51. 15.
 g ch. 10. 16.
 h Ps. 143. 6.
 Isai. 54. 9.
 i ch. 33. 22.

k Neh. 3. 1.
 Zech. 14. 10.
 l Ezek. 40. 8.

m 2 Chr. 23.
 15.
 Neh. 3. 28.
 n Joel 3. 17.

o 2 Kin. 25.
 1, 2.
 ch. 39. 1.

days, saith the LORD, "I will put my law in their inward parts, and write it in their hearts; ^band will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for ^cthey shall all know me, from the least of them unto the greatest of them, saith the LORD: for ^dI will forgive their iniquity, and I will remember their sin no more. ¶ Thus saith the LORD, ^ewhich giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, ^fwhich divideth ^gthe sea when the waves thereof roar; ^hThe LORD of hosts is his name: ⁱif those ordinances depart from before me, saith the LORD, ^jthen the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; ^kIf heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. ^lBehold, the days come, saith the LORD, that the city shall be built to the LORD ^mfrom the tower of Hananeel unto the gate of the corner. And ⁿthe measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, ^ounto the corner of the horse gate toward the east, ^pshall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

CHAP. 32. The word that came to Jeremiah from the LORD ^ain the tenth year of Zedekiah king of Judah, which *was* the eighteenth

it becomes an inner force, shaping man's character from within.

34. *I will forgive their iniquity*] The foundation of the new Covenant is the free forgiveness of sins (cp. Matt. i. 21). It is the sense of this full unmerited love which so affects the heart as to make obedience henceforward an inner necessity.

35. *divideth &c.*] Rather, *stirreth up the sea so that its waves roar*.

36. *If those*] *If these*. From the uniformity of God's operations in the material world, the prophet deduces the certainty of a similar uniformity in God's dealings with man in things spiritual.

a nation] *A people*. Israel has long ceased to be a nation, but it still exists as a numerous, influential, and distinct people. In Matt. xxviii. 19, 20 Jeremiah's prophecy receives its Christian application, and Israel becomes the Church, with the promise of perpetual existence. It has no national existence, but its members ought to be a strongly marked people, refusing to be merged in the world, while everywhere they pervade and influence it.

37. *all the seed*] Unworthy members of Israel may be cast away, but the race shall never entirely cease to exist.

38. *to the LORD*] Or, *for Jchovah*: for His dwelling in the hearts of a people prepared to be His Temple.

39. *over...Gareb*] Or, *straight along the hill*

Gareb. Probably the hill of lepers, outside the old walls, towards the South-West.

Goath] *Goah*. Unknown.

40. *the whole valley of the dead bodies*] Probably some part of the valley of Ben-Hinnom. Comparing Zech. ii. 4, the conclusion seems evident that Jeremiah's words are to be spiritually understood. His city is one that renders holy unto Jehovah what was before unclean. (cp. St. John's new Jerusalem (Rev. xxi. 27).)

XXXII. The Chaldeans were already besieging the city, the prophet was in prison for foretelling its certain capture, and yet he bought with all the proper legal solemnities an estate, of which (Lev. xxv. 25) he had the right of redemption. The price apparently was small, but was more than the land commercially was worth. Jeremiah was now verging on sixty, and only ten of the seventy years of the captivity had passed by. But though the estate was not worth the purchase, the opportunity was precious as a means of assuring the people that God would certainly bring them back. Jeremiah records, (rr. 16-25) how his heart misgave him, upon which (rr. 26-44) God unfolds to him the full meaning of the sign, and assures him of the certainty of Israel's restoration.

1. The siege of Jerusalem began in Zedekiah's ninth year (xxxix. 1), but was temporarily raised upon the approach of an Egyptian army. See chs. xxxvii., xxxviii.

2 year of Nebuchadrezzar. For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up
 3 in the court of the prison, which was in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper. ¶ And Jeremiah said, The word of the LORD came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD. And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and I gave the

b Neh. 3. 25.

c ch. 34. 2.

d ch. 34. 3.

e ch. 27. 22.

f ch. 21. 2.

g 33. 6.

h Lev. 25.

i 24, 25, 32.

j Ruth 4. 4.

k Gen. 23. 16.

l Zech. 11. 12.

¹ Or, seven shekels and ten pieces of silver.

² Heb. wrote in the book.

2. the prison] Or, the guard, a part of the king's palace, probably where the royal guard had its quarters.

3. For the prophecies on which the charge was grounded see xxi. 4-7, 9.

5. I visit] In the sense of punishment. See xxxix. 6, 7, lii. 11.

7. Hanameel was strictly the first-cousin of Jeremiah. In Hebrew all the terms of relationship are used in a more loose way than with us.

8. the right of inheritance is thine] Hanameel therefore had no children, and at his death the land would have been Jeremiah's by right of birth. According to the Law (Num. xxxv. 5) it must have been part of the suburbs of Anathoth, within less than a mile, which was all the priests and Levites might cultivate.

9. seventeen shekels of silver] Lit. as in marg., probably a legal formula. Jeremiah bought Hanameel's life-interest up to the year of Jubilee, and no man's life was worth much in a siege like that of Jerusalem. As Jeremiah had no children, at his death the land would devolve to the person who would have inherited it had Jeremiah not bought it. He therefore bought what never was and never could have been of the slightest use to him, and gave for it what in the growing urgency of the siege might have

been very serviceable to himself. Still, as the next heir, it was Jeremiah's duty to buy the estate, independently of the importance of the act as a sign to the people; and evidently he gave the full value.

10, 11. Translate: And I wrote the particulars of the purchase in the deed. . . And I took the purchase-deed, both that which was sealed containing the offer and the conditions, and that which was open &c. There were two indentures, of which one was called the purchase-deed, and was signed by the purchaser and the witnesses. It was then sealed, not in our sense of appending a seal in place of signatures, but to close it up. The open deed was probably an exact copy, and was that intended for common use. In case its authenticity was called in question, the sealed copy would have to be produced before the judge, the seal opened, and if its contents agreed with those of the open deed, the decision would be in the buyer's favour.

By the offer is probably meant the specification. The conditions, lit., the statutes, would be the stipulations and terms of the sale, e.g. as to its restoration at the year of jubilee, its price &c. The placing of the deeds in a jar was of course intended to preserve them from damp during the long years of the exile.

- ¹ ch. 30. 4. evidence of the purchase unto ¹Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the ²witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land. ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying, ¶ Ah Lord God! behold, ³thou hast made the heaven and the earth by thy great power and stretched out arm, and ⁴there is nothing ¹too hard for thee: thou shewest ⁵lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, ⁶the Mighty God, ⁷the LORD of hosts, is his name, ⁸great in counsel, and mighty in ⁹work: for thine ¹⁰eyes are open upon all the ways of the sons of men: ¹¹to give every one according to his ways, and according to the fruit of his doings: which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee ¹²a name, as at this day; and ¹³hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; and hast given them this land, which thou didst swear to their fathers to give them, ¹⁴a land flowing with milk and honey; and they came in, and possessed it; but ¹⁵they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: behold the ¹⁶mounts, they are come unto the city to take it; and the city ¹⁷is given into the hand of the Chaldeans, that fight against it, because of ¹⁸the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; ¹⁹for ²⁰the city is given into the hand of the Chaldeans. ¶ Then came the word of the LORD unto Jeremiah, saying, ¶ Behold, I am the LORD, the ²¹God of all flesh: ²²is there any thing too hard for me? Therefore thus saith the LORD; Behold, ²³I will give this city into the hand of the Chaldeans, and into the
- ^a ver. 25.
^b ch. 14. 12.
^c ver. 24.
^d Num. 16. 22.
^e ver. 17.
^f ver. 3.

¹ Or, hid from thee.² Heb. doing.³ Or, engines of shot, ch.

33. 4.

⁴ Or, though.

15. possessed] bought.

17 (27). too hard] Lit. too wonderful.

18. recompensest] The recompence is placed in the bosom, because in the East the garments are so arranged as to form a pocket there. Thus then men must receive and carry with them God's requital for their deeds.

20. The sense is, *Who hast set, i.e. wrought* (Exod. x. 2) *signs &c., and hast continued working them unto this day, both in Israel and among men (i.e. the heathen).*

23. possessed] See viii. 10 note.

24. the mounts] See vi. 6 note.

25. for] See marg. It is enough to place the command side by side with the state of Jerusalem to shew how contrary it is to all the rules of human prudence. The prophet is sure that God will explain to him his difficulty.

26-44. The answer is divided into two parts; (a) *vr.* 26-35, the sins of Judah are shewn to be the cause of her punishment: (b) *vr.* 36-44, this punishment was not for Judah's destruction, but for her amendment.

28. I will give] Or, I am giving.

hand of Nebuchadrezzar king of Babylon, and he shall take it:
 29 and the Chaldeans, that fight against this city, shall come and
 "set fire on this city, and burn it with the houses, ¹upon whose
 roofs they have offered incense unto Baal, and poured out drink
 30 offerings unto other gods, to provoke me to anger. For the
 children of Israel and the children of Judah ²have only done
 evil before me from their youth: for the children of Israel have
 only provoked me to anger with the work of their hands, saith
 31 the LORD. For this city hath been to me ³as ¹a provocation of
 mine anger and of my fury from the day that they built it even
 unto this day; ²that I should remove it from before my face,
 32 because of all the evil of the children of Israel and of the child-
 ren of Judah, which they have done to provoke me to anger,
¹they, their kings, their princes, their priests, and their prophets,
 33 and the men of Judah, and the inhabitants of Jerusalem. And
 they have turned unto me ²the ³"back, and not the face: though I
 taught them, ⁴"rising up early and teaching ⁵them, yet they have
 34 not hearkened to receive instruction. But they ⁶set their abomi-
 nations in the house, which is called by my name, to defile it.
 35 And they built the high places of Baal, which ⁷are in the valley
 of the son of Hinnom, to ⁸cause their sons and their daughters
 to pass through ⁹the fire unto ¹⁰Molech; ¹¹which I commanded
 them not, neither came it into my mind, that they should do
 36 this abomination, to cause Judah to sin. ¶ And now therefore
 thus saith the LORD, the God of Israel, concerning this city,
 whereof ye say, ¹²"It shall be delivered into the hand of the king
 of Babylon by the sword, and by the famine, and by the pesti-
 37 lence; Behold, I will ¹³"gather them out of all countries, whither
 I have driven them in mine anger, and in my fury, and in great
 wrath; and I will bring them again unto this place, and I will
 38 cause them ¹⁴"to dwell safely: and they shall be ¹⁵"my people, and
 39 I will be their God: and I will ¹⁶"give them one heart, and one
 way, that they may fear me ¹⁷for ever, for the good of them,
 40 and of their children after them: and ¹⁸"I will make an ever-
 lasting covenant with them, that I will not turn away ¹⁹"from
 them, to do them good; but ²⁰"I will put my fear in their hearts,
 41 that they shall not depart from me. Yea, ²¹"I will rejoice over
 them to do them good, and ²²"I will plant them in this land
 42 ²³assuredly with my whole heart and with my whole soul. For
 thus saith the LORD; ²⁴"Like as I have brought all this great

¹ Heb. for my anger.² Heb. neck.³ Heb. all days.⁴ Heb. from after them.⁵ Heb. in truth, or, sta-
bilitly.⁶ ch. 21. 10.⁷ ch. 19. 13.⁸ ch. 2. 7.

Ezek. 20. 28.

⁹ 2Kin. 23. 27.¹⁰ Isai. 1. 4.

Dan. 9. 8.

¹¹ ch. 2. 27.¹² ch. 7. 13.¹³ ch. 23. 11.

Ezek. 8. 5.

¹⁴ ch. 19. 5.¹⁵ Lev. 18. 21.¹⁶ 1 Kin. 14. 33.¹⁷ ch. 7. 31.¹⁸ ver. 24.¹⁹ Deut. 30. 3.

ch. 23. 3.

Ezek. 37. 21.

²⁰ ch. 33. 16.²¹ ch. 30. 22.²² ch. 24. 7.

Ezek. 11.

19, 20.

²³ Isai. 55. 3.²⁴ ch. 31. 33.²⁵ Deut. 30. 9.

Zeph. 3. 17.

²⁶ ch. 24. 6.

Amos 9. 15.

²⁷ ch. 31. 28.

30. from their youth] God's mighty deeds for Israel began in Egypt (v. 20), and so did Israel's sin.

34, 35. These verses are repeated from vii. 30, 31, but with two important variations. *Baal* is put for *Tophet*, and to *Molech* instead of *in the fire*. *Molech* the king and *Baal* the lord are different names of the sun-god, but in altered relations. *Molech* is the sun as the mighty fire, which in passing through the signs of the Zodiac burns up its own children. It is an old Canaanitish worship, carried by the Phœnicians to all their colonies, and firmly established in Palestine at the time when the Israelites conquered the country.

39. one heart, and one way] Cp. iii. 13. Under the new Covenant they will with one consent walk in the one narrow path of right-doing (Matt. vii. 14). *For ever*, i.e. every day, constantly.

40. God's new Covenant (xxx. 31) is on God's side, *I will not turn away from them to do them good*, i.e. I will never cease from doing them good. On their side, *I will put My fear in their hearts that they depart not from Me*. In these two conditions consists the certainty of the eternal duration of the Covenant (Matt. xxviii. 20).

41. assuredly] Lit. in truth, i.e. in verity, in reality. It refers to God's firm purpose, rather than to the safety and security of the

- evil upon this people, so will I bring upon them all the good
 * ver. 15. 43 that I have promised them. And *fields shall be bought in
 / ch. 33. 10. this land, /whereof ye say, *It is desolate without man or beast;*
 44 it is given into the hand of the Chaldeans. Men shall buy fields
 ° ch. 17. 23. for money, and subscribe evidences, and seal *them*, and take
 witnesses in °the land of Benjamin, and in the places about
 Jerusalem, and in the cities of Judah, and in the cities of the
 mountains, and in the cities of the valley, and in the cities of
 the south: for ^aI will cause their captivity to return, saith the
 LORD.

- CHAP. 33. MOREOVER the word of the LORD came unto Jeremiah
 the second time, while he was yet ^ashut up in the court of the
 2 prison, saying, ¶ Thus saith the LORD the ^bmaker thereof, the
 3 LORD that formed it, to establish it; ^cthe LORD is his name;
^dcall unto me, and I will answer thee, and shew thee great and
 4 ^emighty things, which thou knowest not. For thus saith the
 LORD, the God of Israel, concerning the houses of this city, and
 concerning the houses of the kings of Judah, which are thrown
 5 down by ^ethe mounts, and by the sword; ^fThey come to fight
 with the Chaldeans, but *it is* to fill them with the dead bodies
 of men, whom I have slain in mine anger and in my fury, and
 for all whose wickedness I have hid my face from this city.
 6 Behold, ^gI will bring it health and cure, and I will cure them,
 and will reveal unto them the abundance of peace and truth.
 7 And ^hI will cause the captivity of Judah and the captivity of
 8 Israel to return, and will build them, ⁱas at the first. And I
 will ^kcleanse them from all their iniquity, whereby they have
 sinned against me; and I will ^lpardon all their iniquities,
 whereby they have sinned, and whereby they have transgressed
 9 against me. ^mAnd it shall be to me a name of joy, a praise
 and an honour before all the nations of the earth, which shall
 hear all the good that I do unto them: and they shall ⁿfear
- ^a ch. 32. 2.
^b Isai. 37. 26.
^c Ex. 15. 2.
^d Amos 5. 8.
^e Ps. 91. 15.
^f ch. 20. 12.
^g ch. 32. 24.
^h ch. 32. 5.
ⁱ ch. 30. 17.
^j ch. 30. 3.
^k 32. 44.
^l Isai. 1. 26.
^m ch. 24. 6.
ⁿ Ezek. 34. 25.
^o Zech. 13. 1.
^p Heb. 9. 13.
^q ch. 31. 34.
^r Mic. 7. 18.
^s Isai. 62. 7.
^t ch. 13. 11.
^u Isai. 60. 5.

¹ Or, JEHOVAH.

² Or, hidden, Isai. 48. 6.

people. The new Covenant is one of grace, indicated by God's rejoicing over His people, and "planting them with His whole heart."

43. *fields*] Lit. *The field*, the open unclosed country (iv. 17). In v. 44 *fields* refers to the several portions of it which belonged to individuals, and of which the boundaries were shown by landmarks.

44. *subscribe evidences*] See v. 10. In order to bring the certainty of the return from exile more vividly before the mind, the prophet enumerates the several subdivisions of the territory of the kings of Judah.

XXXIII. The promises of ch. xxxii. are confirmed, but with a more directly spiritual meaning. The prophet foreshews in it the happiness of the returning exiles, of which the culminating glory is Messiah's birth (vv. 15, 16), in whom both the Levitical priesthood and the Davidic kingdom are combined (vv. 17, 18), and God's Covenant with mankind made perpetual (vv. 19-26).

1. *the prison*] The guard.

2. Or, Thus saith Jehovah the doer of it, Jehovah Who formeth it, that He may establish it, Jehovah is His name. The word it means whatsoever Jehovah wills.

3. *mighty things*] Or, as in marg. The words are probably a quotation from Isai. xlviii. 6.

4. *by ... by*] Rather, against ... against. As the works of the enemy approached the walls, houses were pulled down to build inner fortifications. *Swords* are mentioned in Ezek. xxvii. 9 (translated, axes), as used for breaking down the towers in the walls. See v. 17, note.

5. *Render, Thy*, i.e. the Jews come to fight with the Chaldeans, and to fill them, i.e. the houses, with the dead bodies &c.

6. *I will bring it health and cure*] I will lay upon it a bandage and healing, i.e. a healing bandage, a plaister with healing medicines.

7. *at the first*] i.e. before their sins had provoked God to anger.

9. *it*] The city, Jerusalem. *they shall fear and tremble*] With terror,

- and tremble for all the goodness and for all the prosperity that
- 10 I procure unto it. ¶ Thus saith the LORD; Again there shall be heard in this place, ^awhich ye say *shall be desolate* without man and without beast, *even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, 'Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as*
- 12 at the first, saith the LORD. ¶ Thus saith the LORD of hosts; 'Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of
- 13 shepherds causing *their* flocks to lie down. 'In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks ^apass again under the hands of him that telleth *them*, saith the LORD. ¶ Behold, the days come, saith the LORD, that ^aI will perform that good thing which I have promised unto the house of Israel and to the
- 15 house of Judah. In those days, and at that time, will I cause the 'Branch of righteousness to grow up unto David; and he
- 16 shall execute judgment and righteousness in the land. ^bIn those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, 'The LORD
- 17 our righteousness. For thus saith the LORD; ^aDavid shall never want a man to sit upon the throne of the house of Israel;
- 18 neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do
- ¹ Heb. *Jehovah-tsidkenu.* ² Heb. *There shall not be cut off from David.*

because of the eternal opposition between right and wrong, truth and error. The nations of the earth as opposed to Israel represent the world as opposed to the Church.

10. *which ye say shall be desolate*] Of *which ye say*, It is desolate... The prophet first sees Judah silent and desolate during the seventy years' Captivity: and then describes the two things, men and cattle, without which land is valueless.

11. *Praise the LORD &c.*] The customary formula of thanksgiving in many of the later Psalms, and from its occurrence in 2 Chr. v. 13, vii. 3, 6 &c. probably a regular part of the liturgical service of the Temple.

shall say... shall bring the sacrifice of praise] Or, *say... as they bring praise, i.e. a thank-offering* (see marg. ref.) *into the house of the LORD.* at the first] Before the Captivity, and when still unpolled by the sins which have brought upon it so heavy a chastisement.

12. *an habitation*] A shepherd's encampment. The words, *causing their flocks to lie down*, mean gathering them into the fold at night.

13. *telleth*] i.e. counts the number of his sheep.

14. *that good thing*] Better, *the good word*

(xxix. 10), with reference to the promise already given (xxiii. 5, 6).

15, 16. Cp. marg. ref. When the good word was spoken, the name Jehovah our Righteousness was given to the righteous Sprout: here it is given to Jerusalem, i.e. to the Church, because it is her business mediately to work on earth that righteousness which Christ works absolutely. Cp. Eph. i. 23.

17, 18. Read literally, these verses promise the permanent restoration of the Davidic throne and of the Levitical priesthood. As a matter of fact Zedekiah was the last king of David's line, and the Levitical priesthood has long passed away. Both these changes Jeremiah himself foretold (xxii. 30; iii. 16). In what way then is this apparent contradiction (cp. Isai. lvi. 20-23; Ezek. xl.-xlviii.) to be explained? The solution is probably as follows. It was necessary that the Bible should be intelligible to the people at the time when it was written, and in some degree to the writer. The Davidic kingship and the Levitical priesthood were symbols, which represented to the Jew all that was most dear to his heart in the state of things under which he lived. Their restoration was the restoration of his

- 19 sacrifice continually. ¶ And the word of the LORD came unto
 20 Jeremiah, saying, Thus saith the LORD; 'If ye can break my
 covenant of the day, and my covenant of the night, and that
 21 there should not be day and night in their season; *then* may also
 / my covenant be broken with David my servant, that he should
 not have a son to reign upon his throne; and with the Levites
 22 the priests, my ministers. As ^athe host of heaven cannot be num-
 bered, neither the sand of the sea measured: so will I multiply
 the seed of David my servant, and the Levites that minister unto
 23 me. ¶ Moreover the word of the LORD came to Jeremiah, say-
 24 ing, Considerest thou not what this people have spoken, saying,
^a ver. 21. 22. The two families which the LORD hath chosen, he hath even
 cast them off? thus they have despised my people, that they
 25 should be no more a nation before them. ¶ Thus saith the
 LORD; If ^amy covenant be not with day and night, and ^aif I have
 26 not ^aappointed the ordinances of heaven and earth; ^athen will I
 cast away the seed of Jacob, and David my servant, so that I will
 not take any of his seed to be rulers over the seed of Abraham,
 Isaac, and Jacob: for ^mI will cause their captivity to return, and
 have mercy on them.

- CHAP. 34. THE word which came unto Jeremiah from the LORD,
^a when Nebuchadnezzar king of Babylon, and all his army, and
^b all the kingdoms of the earth ¹of his dominion, and all the
 people, fought against Jerusalem, and against all the cities there-
 2 of, saying, Thus saith the LORD, the God of Israel; ¶ Go and
 speak to Zedekiah king of Judah, and tell him, Thus saith the
 LORD; Behold, ^cI will give this city into the hand of the king
 3 of Babylon, and ^dhe shall burn it with fire: and ^ethou shalt not
 escape out of his hand, but shalt surely be taken, and delivered
 into his hand; and thine eyes shall behold the eyes of the king
 of Babylon, and ²he shall speak with thee mouth to mouth, and
 4 thou shalt go to Babylon. Yet hear the word of the LORD, O
 Zedekiah king of Judah; Thus saith the LORD of thee, Thou
 5 shalt not die by the sword: but thou shalt die in peace: and
 with ^fthe burnings of thy fathers, the former kings which were
 before thee, ^gso shall they burn odours for thee; and ^hthey
- ^a 2 Kin. 25. 1, &c.
^b ch. 39. 1.
^c ch. 1. 15.
^d ch. 21. 10.
^e ch. 32. 29.
^f ver. 22.
^g ch. 32. 4.
^h See 2 Chr. 16. 14.
ⁱ Dan. 2. 46.
^j See ch. 22. 18.

¹ Heb. the dominion of his hand.

² Heb. his mouth shall speak to thy mouth.

national and spiritual life. Neither was so restored as to exist permanently. But that was given instead, of which both were types, the Church, whose Head is the true Prophet, Priest and King.

21, 22. This promise also has been not literally, but spiritually fulfilled; for in this sense only have the seed of David and the Levites been multiplied.

24. Considerest thou not? Lit. Hast thou not seen, i.e. noticed?

this people] i.e. the Jews.

thus &c.] Or, and My people they have despised, so that they are no more a nation in their sight. They say that God has rejected Judah as well as Israel: and thus they despise themselves in their relation to God as His Covenant-people, by regarding their national existence as about immediately to cease for ever.

25. the ordinances of heaven and earth]

i.e. the whole order of nature. Nature is not more firmly established than God's purposes in grace.

XXXIV. The ordinary view of this prophecy, that it is a more full account of the narrative given in xxxii. 3-5, is not so probable as that which takes it in connexion with ch. xxi. Jeremiah had then informed Zedekiah by his messengers that Jerusalem would certainly be captured: but he was still in a condition to obtain good terms, and the prophet goes to him and lays before him the alternative. Zedekiah with all the obstinacy of a weak man chose to continue the war, and lost kingdom, eyesight, and liberty.

1. people] Peoples, i.e. tribes, races, under the rule of one man.

5. in peace] See xii. 12 note.

burn odours] make a burning. The burning was probably that of piles of wood, and spices were added only as an

will lament thee, *saying*, Ah lord! for I have pronounced the 6 word, saith the LORD. ¶ Then Jeremiah the prophet spake all 7 these words unto Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

2 Kin. 18.
13.
2 Chr. 11.
5, 9.

8 *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; 9 that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. 10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let 11 them go. But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. 12 ¶ Therefore the word of the LORD came to Jeremiah from the 13 LORD, saying, Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen,

* Ex. 21. 2.
Lev. 25. 10.
ver. 14.
† Nch. 5. 11.
‡ Lev. 25.
39-46.

* See ver. 21.
ch. 37. 5.

especial honour. It was not a Jewish custom to burn the dead. As these burnings depended upon the estimation in which the dead king was held, the verse implies a prosperous reign, such as Zedekiah might have had as an obedient vassal to Babylon.

I have pronounced the word] I have spoken the word.

7. This marks the exact time, that it was early in the campaign, while the outlying fortresses still occupied the attention of Nebuchadnezzar's army. Lachish and Azekah were strong cities in the plain towards Egypt and must be taken before the Chaldeans could march upon Jerusalem: otherwise the Egyptians might collect there and fall upon them.

8-22. It is usual with commentators to say that the laws dealing with the emancipation of the Hebrew slaves, as also that of the land resting during the sabbatical year, were not observed. The narrative teaches us the exact contrary. The manumission of the slaves on the present occasion was the spontaneous act of Zedekiah and the people. They knew of the law, and acknowledged its obligation. The observance of it was, no doubt, lax: the majority let their own selfish interests prevail; but the minority made might give way to right, and Zedekiah supported their efforts though only in a weak way.

Early in January, in the ninth year of Zedekiah, the Chaldean army approached Jerusalem. The people made a covenant

with the king, who appears as the abettor of the measure, to let their slaves go free. Possibly patriotism had its share in this: and as Jerusalem was strongly fortified, all classes possibly hoped that if the slaves were manumitted, they too would labour with a more hearty good-will in resisting the enemy. In the summer of the same year the Egyptians advanced to the rescue, and Nebuchadnezzar withdrew to meet their attack. The Jews with a strange levity, which sets them before us in a most despicable light, at once forced the manumitted slaves back into bondage. With noble indignation Jeremiah rebukes them for their treachery, assures them that the Chaldean army will return, and warns them of the certainty of the punishment which they so richly merited.

8. As the Chaldean army swept over the country the wealthier classes would all flee to Jerusalem, taking with them their households. And as the Mosaic Law was probably more carefully kept there than in the country, the presence in these families of slaves who had grown grey in service may have given offence to the stricter classes at the capital. *to proclaim liberty unto them]* The words are those of the proclamation of the year of jubile to the people, whereupon it became their duty to set their slaves free.

9. *should serve himself of them]* Should make them serve him (see xxv. 14).

11. *they turned, and caused...to return]* But afterwards they again made the slaves return. 13. *the house of bondmen]* The miserable

* Ex. 21. 2.
Deut. 15. 12.

* So 2 Kin.
23. 3.
Neh. 10. 29.
* ch. 7. 10.
* Ex. 20. 7.
Lev. 19. 12.

* Matt. 7. 2.
Gal. 6. 7.
Jam. 2. 13.
* ch. 32. 24.
* Deut. 28.
25. 64.
ch. 29. 18.

* See Gen.
15. 10, 17.

* ch. 7. 33.

* See ch. 37.
5, 11.
* ch. 37. 9.
* ch. 38. 3.
* ch. 9. 11.

14 saying, At the end of ^o seven years let ye go every man his brother an Hebrew, which ¹hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined ¹⁵their ear. And ye were ²now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had ³made a covenant before me ⁴in the house ⁵which is called by my name: but ye turned and ⁶polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and ¹⁷for handmaids. ¶ Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: ¹⁸'behold, I proclaim a liberty for you, saith the LORD, ¹⁹'to the sword, to the pestilence, and to the famine; and I will make you ²⁰'to be ²¹'removed into all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when ²²'they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their ²³'dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, ²⁴'which are gone up from you. ²⁵'Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it ²⁶'and take it, and burn it with fire: and ²⁷'I will make the cities of Judah a desolation without an inhabitant.

CHAP. 35. THE word which came unto Jeremiah from the LORD

¹ Or, *hath sold himself.*

² Heb. *to day.*

³ Heb. *whereupon my name*

is called.

⁴ Heb. *for a removing.*

prison in which, after being worked in the fields all day in gangs, the slaves were shut up at night.

16. *at their pleasure*] Lit. *for themselves.*
17. *I will make you to be removed into*] *I will cause you to be a terror unto.* Men would shudder at them.

18. *the words &c.*] The Jews spoke of "cutting" a covenant, because the contracting parties cut a calf in twain and passed between the pieces. Thus *cutting a covenant* and *cutting a calf in twain*, meant the same thing.

21. *which are gone up from you*] i.e. which have departed for the present, and have raised the siege.

XXXV. The Rechabites were a nomad tribe not of Jewish but of Kenite race, and connected with the Amalekites (Num. xxiv. 21; 1 Sam. xv. 6), from whom however they had separated themselves, and made a close

alliance with the tribe of Judah (Judg. i. 16), on whose southern borders they took up their dwelling (1 Sam. xxvii. 10). While, however, the main body of the Kenites gradually adopted settled habits, and dwelt in cities (1 Sam. xxx. 29), the Rechabites persisted in leading the free desert life, and in this determination they were finally confirmed by the influence and authority of Jonadab, who lived in Jehu's reign. He was a zealous adherent of Jehovah (2 K. x. 15-17), and possibly a religious reformer; and as the names of the men mentioned in the present narrative are all compounded with Jah, it is plain that the tribe continued their allegiance to Him.

The object of Jonadab in endeavouring to preserve the nomad habits of his race was probably twofold. He wished first to maintain among them the purer morality and higher feeling of the desert contrasted with

in the days of Jehoiakim the son of Josiah king of Judah, saying,
 2 ¶ Go unto the house of the Rechabites, and speak unto them,
 and bring them into the house of the LORD, into one of ^bthe
 3 chambers, and give them wine to drink. ¶ Then I took Jaazaniah
 the son of Jeremiah, the son of Habaziah, and his
 brethren, and all his sons, and the whole house of the Rechabites;
 4 and I brought them into the house of the LORD, into the
 chamber of the sons of Hanan, the son of Igdaiah, a man of
 God, which *was* by the chamber of the princes, which *was* above
 the chamber of Maaseiah the son of Shallum, ^cthe keeper of the
 5 ^ddoor: and I set before the sons of the house of the Rechabites
 pots full of wine, and cups, and I said unto them, Drink ye
 6 wine. But they said, We will drink no wine: for ^eJonadab the
 son of Rechab our father commanded us, saying, Ye shall drink
 7 no wine, *neither* ye, nor your sons for ever: neither shall ye
 build house, nor sow seed, nor plant vineyard, nor have *any*:
 but all your days ye shall dwell in tents; ^fthat ye may live
 8 many days in the land where ye *be* strangers. Thus have we
 obeyed the voice of Jonadab the son of Rechab our father in all
 that he hath charged us, to drink no wine all our days, we, our
 9 wives, our sons, nor our daughters; nor to build houses for us
 10 to dwell in: neither have we vineyard, nor field, nor seed: but
 we have dwelt in tents, and have obeyed, and done according to
 11 all that Jonadab our father commanded us. But it came to pass,
 when Nebuchadrezzar king of Babylon came up into the land,
 that we said, Come, and let us go to Jerusalem for fear of the
 army of the Chaldeans, and for fear of the army of the Syrians:
 12 so we dwell at Jerusalem. ¶ Then came the word of the LORD
 unto Jeremiah, saying, Thus saith the LORD of hosts, the God
 13 of Israel: Go and tell the men of Judah and the inhabitants of
 Jerusalem, Will ye not receive instruction to hearken to my

a 2 Kin. 10.

15.

1 Chr. 2. 55.

b 1 Kin. 6. 5.

c 2 Kin. 12. 9.

1 Chr. 9. 18,

19.

d 2 Kin. 10.

15.

e Ex. 20. 12.

Eph. 2. 2.

f ch. 32. 33.

¹ Heb. *threshold*, or, *vessel*.

the laxity and effeminacy of the city life; and secondly he was anxious for the preservation of their freedom. Their punctilious obedience (r. 14) to Jonadab's precepts is employed by Jeremiah to point a useful lesson for his own people.

The date of the prophecy is the interval between the battle of Carchemish and the appearance of Nebuchadnezzar at Jerusalem, (r. 11) at the end of the same year. It is consequently seventeen years earlier than the narrative in xxiv. 8 &c.

2. *the house*] The family.

3. Jaazaniah was the chief of that portion of the tribe which had taken refuge in Jerusalem.

4. The title *man of God*, i.e. prophet, belongs to Hanan, identified by many with Hanani (2 Chr. xvi. 7). The sons of Hanan were probably his disciples. If so, we find a religious school or sect, regularly established in the precincts of the Temple, of whose views and modes of interpretation we know nothing. Plainly however the Hananites were friendly to Jeremiah, and lent him their hall for his purpose.

the chamber of the princes] Probably the

council-chamber in which the great officers of state met for the despatch of business.

the keeper of the door] There were three of these keepers, answering to the outer and inner courts of the Temple, and the entrance to the Temple itself. They were officers of high rank, having precedence next to the High-Priest and his deputy.

5. *pots*] bowls, to fill the cups.

6, 7. Wine is the symbol of a settled life, because the vine requires time for its growth and care in its cultivation, while the preparation of the wine itself requires buildings, and it then has to be stored up before it is ready for use. The drink of nomads consists of the milk of their herds.

7. *strangers*] Because not of Jewish blood, though wandering in their territory.

8, 10. *our father*] Not merely our ancestor, but the founder of our institutions.

11. *the Syrians*] The LXX. substitutes Assyrians for Syrians, but marauding bands of the Arameans are probably meant.

13. Jeremiah, accompanied by the main body of the Rechabites, went into one of the courts of the Temple, and there addressed to the people the rebuke following.

^o 2 Chr. 36.
15.
^b ch. 25. 3.
^c ch. 7. 25.
^k ch. 18. 11.
& 25. 6, 8.

ⁱ Prov. 1. 24
Isai. 65. 12.

^m ch. 15. 10.

^a Isai. 8. 1.
^b Ezek. 2. 9.
^c Zech. 5. 1.
^d ch. 30. 2.
^e ch. 25. 15.
^f ch. 25. 3.

14 words? saith the LORD. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: ^o notwithstanding I have spoken unto you, ^k rising early and speaking; but ye hearkened not unto me.

15 ⁱ I have sent also unto you all my servants the prophets, rising up early and sending them, saying, ^k Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined

16 your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not

17 hearkened unto me: therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: ⁱ because I have spoken unto them, but they have not heard; and I have called unto them, but they

18 have not answered. ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all

19 that he hath commanded you: therefore thus saith the LORD of hosts, the God of Israel; ^j Jonadab the son of Rechab shall not want a man to ^m stand before me for ever.

CHAP. 36. AND it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, *that* this word came unto Jeremiah 2 from the LORD, saying, Take thee ^a a roll of a book, and ^b write therein all the words that I have spoken unto thee against Israel, and against Judah, and against ^c all the nations, from the day I spake unto thee, from the days of ^d Josiah, even unto this day.

¹ Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand, &c.*

Jonadab the son of Rechab to stand, &c.

14. are performed] Are established, i.e. are maintained in full force.
unto this day] i.e. for more than two hundred years.

15. all...the prophets] The Rechabites had had but one lawgiver: the Jews had had a succession of messengers from God.

19. Travellers bear witness to the existence of a large tribe who represent themselves as the descendants of the Rechabites. The prediction was also literally fulfilled in the Rechabites being in some way incorporated into the tribe of Levi, whose office especially it was to stand before Jehovah (Deut. x. 8).

XXXVI.-XLIV. Historical events connected with the collection of Jeremiah's prophecies into a volume, and with his personal history immediately before and after the siege of Jerusalem.

XXXVI. Attached to the prophecies relating to Israel and Judah is an account of the circumstances under which very many of them, and also the prophecies concerning the Gentiles, were first formed into one volume. See Intro. p. 161.

1. in the fourth year of Jehoiakim] See xxv. 1 note. The present chapter belongs to the very end of that year. The capture of Jerusalem by Nebuchadnezzar took place early in Jehoiakim's fourth year, long before the writing of Jehoiakim's roll. The humiliation seems to have sunk deeply into the heart of Jehoiakim, and when Jeremiah prophesied extended dominion to the Chaldeans (v. 29), his anger knew no bounds. It was the fact that judgment had begun which made it expedient to gather Jeremiah's predictions into one volume, with the object (1) of inducing the people to repent, and (2) of persuading the king to be a true subject of the Chaldean empire.

2. a roll of a book] A parchment-roll, consisting of several skins sewn together, and cut of an even breadth, with a piece of wood at one end (or, in case of larger volumes, at both ends) on which to roll them up.

write therein all the words &c.] The phrase means that the roll was to contain "all the counsel of God" (Acts xx. 27) upon the special point mentioned in v. 3, and that the prophet was not to keep anything back.

3 ^{• ver. 7.} It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may ^{/ ch. 18. 8.} return every man from his evil way; that I may forgive their iniquity and their ^{Jonah 3. 8.} sin. ¶ Then Jeremiah ^{• ch. 32. 12.} called Baruch the son of Neriah: and ^{• See ch. 45. 1.} Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon ^{• Lev. 16. 29.} the fasting day: and also thou shalt read them in the ears ^{& 23. 27-32.} of all Judah that come out of their cities. ^{Acts 27. 9.} ^{• ver. 3.} It may be ^{• ch. 28. 10} they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house. ¶ And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the ^{• ch. 28. 10} entry of the new gate of the LORD's house, in the ears of all the people. ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So

¹ Heb. *their supplication shall fall.*

² Or, *door.*

3. Cp. xxvi. 3. In point of date ch. xxvi. is immediately prior to the present.

5. *shut up*] Hindered from going; perhaps through fear of Jehoiakim.

6. *the fasting day*] A fasting day. Baruch was to wait for a proper opportunity (v. 9).

7. *they will present their supplication*] i.e. humbly. See marg. The phrase also contained the idea of the prayer being accepted.

8. *reading*] To read.

9. The ninth month answers to our December, and the fast was probably in commemoration of the capture of Jerusalem by the Chaldeans in the previous year.

10. Gemariah seems to have inherited his father's office of public scribe or secretary of state (see 2 K. xxii. 3). As brother of Ahikam, he would be favourable to Jeremiah.

the higher court] The inner court; into

which it was not lawful for the people to enter, but the chamber probably itself formed one of its sides, and could be approached from the outer court.

11. Probably as his father had lent Jeremiah the hall, Michaiah had been commanded to bring Gemariah (v. 12) tidings, as soon as the reading was over, of the nature of the prophet's words, and the effect produced by them upon the people.

12. *the scribe's chamber*] The chancery in which the king's business was conducted. Probably Elishama was one of the "principal scribes of the host" (lii. 25), i.e. the secretary of state for war. The business which had brought together "all the princes" would have reference to the Chaldean war.

14. Jehudi signifies a Jew and Cushi an Ethiopian, but it seems reasonable to conclude that they are genuine, proper names.

Baruch the son of Neriah took the roll in his hand, and came
 15 unto them. And they said unto him, Sit down now, and read it
 16 in our ears. So Baruch read it in their ears. ¶ Now it came to
 pass, when they had heard all the words, they were afraid both
 one and other, and said unto Baruch, We will surely tell the king
 17 of all these words. And they asked Baruch, saying, Tell us now,
 18 How didst thou write all these words at his mouth? Then
 Baruch answered them, He pronounced all these words unto me
 19 with his mouth, and I wrote them with ink in the book. Then
 said the princes unto Baruch, Go, hide thee, thou and Jeremiah;
 20 and let no man know where ye be. ¶ And they went in to the
 king into the court, but they laid up the roll in the chamber of
 Elishama the scribe, and told all the words in the ears of the
 21 king. So the king sent Jehudi to fetch the roll: and he took it
 out of Elishama the scribe's chamber. And Jehudi read it in
 the ears of the king, and in the ears of all the princes which
 22 stood beside the king. Now the king sat in ^{the} winterhouse
 in the ninth month: and *there was a fire* on the hearth burning
 23 before him. And it came to pass, *that* when Jehudi had read three
 or four leaves, he cut it with the penknife, and cast it into the
 fire that *was* on the hearth, until all the roll was consumed in
 24 the fire that *was* on the hearth. Yet they were not afraid, nor
 rent their garments, *neither* the king, nor any of his servants
 25 that heard all these words. Nevertheless Elnathan and Delaiah
 and Gemariah had made intercession to the king that he would
 26 not burn the roll: but he would not hear them. But the king
 commanded Jerahmeel the son ^{of} Hammelech, and Seraiah the
 son of Azriel, and Shelemiah the son of Abdeel, to take Baruch
 the scribe and Jeremiah the prophet: but the LORD hid them.
 27 ¶ Then the word of the LORD came to Jeremia, after that the
 king had burned the roll, and the words which Baruch wrote at
 28 the mouth of Jeremiah, saying, Take thee again another roll,
 and write in it all the former words that were in the first roll,
 29 which Jehoiakim the king of Judah hath burned. And thou
 shalt say to Jehoiakim king of Judah, Thus saith the LORD;

¹ Or, of the king.

16. *they were afraid both one and other*] *It.* they trembled each to his neighbour, *i.e.* they shewed their alarm by their looks and gestures one to another. They felt that what he had so consistently prophesied for a period of twenty-three years would in all probability be fulfilled.

We will surely tell] Rather, **We must tell the king.** It was their official duty.

17. *The roll might have been drawn up by Baruch from memoranda of his own without the prophet's direct authority.* The princes therefore did not ask from curiosity, but to obtain necessary information.

18. *He pronounced*] *He used to say aloud,* he dictated. Baruch's office was merely mechanical. He contributed nothing but hand, pen, and ink.

20. *the court*] *i.e.* The inner quadrangle of the palace, in which was the royal residence.

they laid up the roll] *They left the roll in charge, i.e.* in the care of some one.

22. *the winterhouse*] A separate portion of the palace was used for residence according to the season (marg. ref.)

and there was a fire on the hearth...] *And the fire-pan burning before them.* On the middle of the floor was a brazier containing burning charcoal.

23. *leaves*] *Columns:* lit. folding-doors; the word exactly describes the shape of the columns of writing upon the roll.

penknife] *Scribe's knife;* used to shape the reed for writing, and to make erasures in the parchment.

on the hearth] Or, in the fire-pan. The conduct of the king shews how violent was his temper.

25. It is remarkable to find Elnathan interceding for Jeremiah after the office he had discharged towards Urijah (xxvi. 22).

26. *Hammelech*] Either a proper name or a prince of the blood royal (see marg.; xxxviii. 6; 1 K. xxii. 20).

- Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?
- 30 Therefore thus saith the LORD of Jehoiakim king of Judah; ^aHe shall have none to sit upon the throne of David: and his dead body shall be ^bcast out in the day to the heat, and in the night to the frost. And I will ^cpunish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they
- 32 hearkened not. ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many ^dlike words.
- CHAP. 37. AND king ^eZedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nubuchadnezzar king of Babylon made king in the land of Judah. ^fBut neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake ^gby the prophet Jeremiah.
- 3 And Zedekiah the king sent Jehucal the son of Shelemiah and ^hZephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us. Now Jeremiah came in and went out among the people: for they had not put him into prison. Then ⁱPharaoh's army was come forth out of Egypt: ^jand when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.
- 6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying, Thus saith the LORD, the God of Israel: Thus shall ye say to the king of Judah, ^kthat sent you unto me to enquire of

^a ch. 22. 30.^b ch. 22. 19.^a 2 Kin. 24.

17.

ch. 22. 21.

^b 2 Chr. 36.

12, 14.

^c ch. 21. 1, 2.

& 52. 21.

^d See 2 Kin.

24. 7.

Ezek. 17. 15.

^e ver. 11.

ch. 34. 21.

^f ch. 21. 2.¹ Heb. visit upon, ch. 23. 34.² Heb. as they.³ Heb. by the hand of the prophet.

29. *The king of Babylon &c.*] These words do not prove that Nebuchadnezzar had not already come, and compelled Jehoiakim to become his vassal. The force lies in the last words, which predict such a coming as would make the land utterly desolate: and this would be the result of the king throwing off the Chaldean yoke.

30. *He shall have none to sit...*] The three months' reign of Jehoiakim was too destitute of real power to be a contradiction to this prediction.

32. *many like words*] The second roll was thus a more complete record of the main lessons taught by Jeremiah during the long course of his inspired ministry.

XXXVII., XXXVIII. It is evident that Zedekiah was well affected towards Jeremiah. In these two chapters, dealing with events during the siege of Jerusalem, we have an account of his relations with Jeremiah, and of the prophet's personal history up to the capture of the city.

XXXVII. 3. This embassy is not to be confounded with that (xxi. 1) which took place when Nebuchadnezzar was just march-

ing upon Jerusalem; this was in the brief interval of hope occasioned by the approach of an Egyptian army to raise the siege. The Jews were elated by this temporary relief, and miserably abused it (xxxiv. 11). Zedekiah seems to some extent to have shared their hopes, and to have expected that the prophet would intercede for the city as successfully as Isaiah had done (Isai. xxxvii. 6). Jehucal was a member of the warlike party (xxxviii. 1), as also was the deputy High-Priest Zephaniah, but otherwise he was well affected to Jeremiah.

5. *Then*] And. Pharaoh-Hophra (xlv. 30), the Apries of Herodotus, probably withdrew without giving Nebuchadnezzar battle. After a reign of 25 years he was dethroned by Amasis, but allowed to inhabit his palace at Sais, where finally he was strangled.

7-10. Jeremiah's answer here is even more unfavourable than that which is given in xxi. 4-7. So hopeless is resistance that the disabled men among the Chaldeans would alone suffice to capture the city and burn it to the ground.

- me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. ^oAnd the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. ^aFor though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but ²wounded men among them, yet should they rise up every man in his tent, and burn this city with fire. ¶ ¹And it came to pass, that when the army of the Chaldeans was ³broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, ⁴to separate himself thence in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, *It is* ⁵false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. Wherefore the princes were wroth with Jeremiah, and smote him, ⁶and put him in prison in the house of Jonathan the scribe: for they had made that the prison. ¶ When Jeremiah was entered into the dungeon, and into the ⁶cabins, and Jeremiah had remained there many days; then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king: ⁷let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded that they should commit Jeremiah ⁸into the court of the prison, and that

^m ch. 32. 2.
² 38. 13, 28.

¹ Heb. *souls*.

² Heb. *thrust through*.

³ Heb. *made to ascend*.

⁴ Or, *to slip away from thence in the midst of the people*.

⁵ Heb. *falsehood, or, a lie*.

⁶ Or, *cells*.

⁷ Heb. *let my supplication fall*.

11. *was broken up for fear of*] Or, "had got them up from the face of." It was simply a strategic movement.

12. *to separate himself thence...*] To receive a share *thence*. When the siege was temporarily raised, the first object would be food, and accordingly Jeremiah accompanied by others, who, like himself, had a right to share in the produce of the priests' lands at Anathoth, started thither to see whether any stores remained which might be available for their common use.

13. *a captain of the ward*] Captain of the watch, whose business was to examine all who went in and out.

the gate of Benjamin] The northern gate, also called the gate of Ephraim.

Thou fallest away &c.] His well-known

views made Jeremiah a suspected person, though the charge was groundless.

14. *the princes*] Not the noblemen trained in the days of Josiah and Jeremiah's friends (xxvi. 16), but those described in xxiv. 8. They assumed that the accusation was true; they first scourged and then imprisoned Jeremiah.

15. *the house*] Probably the official residence of the secretary of state.

16. *dungeon*] Lit. *house of a cistern* or pit, and evidently underground. In this cistern-like excavation were several cells or arched vaults, in one of which with little light and less ventilation Jeremiah remained a long time.

21. *the prison*] *the watch* (marg. ref.).

they should give him daily a piece of bread out of the bakers' street, ^auntil all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

^a ch. 38. 9.
& 52. 6.

CHAP. 38. THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and ^aJucal the son of Shelemiah, and ^bPashur the son of Malchiah, ^cheard the words that Jeremiah had spoken 2 unto all the people, saying, Thus saith the LORD, ^dHe that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. 3 Thus saith the LORD, ^eThis city shall surely be given into the 4 hand of the king of Babylon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, ^flet this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh 5 not the ^gwelfare of this people, but the hurt. Then Zedekiah the king said, Behold, he is in your hand: for the king is not he 6 that can do any thing against you. ^hThen took they Jeremiah, and cast him into the dungeon of Malchiah the son ⁱof Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon ^jthere was no water, 7 but mire: so Jeremiah sunk in the mire. ^k¶ ^lNow when Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; 8 the king then sitting in the gate of Benjamin; Ebedmelech went forth out of the king's house, and spake to the king, 9 saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and ^mhe is like to die for hunger in the place 10 where he is: for ⁿthere is no more bread in the city. Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men ^owith thee, and take up Jeremiah the

^a ch. 37. 8.
^b ch. 21. 1.
^c ch. 21. 8.
^d ch. 21. 9.

^e ch. 21. 10.
& 32. 3.

^f See ch. 28. 11.

^g ch. 37. 21.

^h ch. 39. 16.

¹ Heb. peace. ² Or, of the king. ³ Heb. he will die. ⁴ Heb. in thine hand.

a piece] Lit. a circle, i.e. a round cake.

the bakers' street] It is usual in oriental towns for each trade to have a special place set apart for it. Cp. Acts x. 6.

XXXVIII. The object of the princes in imprisoning Jeremiah in Jonathan's house had been to get him out of the way, as his predictions depressed the minds of the people. This purpose was frustrated by his removal to the guard-house, where he was with the soldiery, and his friends had free access to him (xxii. 12). Therefore the princes determined upon the prophet's death. Zedekiah was powerless (r. 5), and Jeremiah was thrown into a miry pit.

1. had spoken] Spake; or, was speaking.

4. for thus &c.] Because he makes the men of war dispirited. No doubt this was true. Jeremiah, however, did not speak as a private person, but as the representative of the government; the temporal ruler in a theocracy being responsible directly to God.

5. All real power was in their hands, and

as they affirmed that Jeremiah's death was a matter of necessity, the king did not dare refuse it to them.

6. the dungeon] The cistern. Every house in Jerusalem was supplied with a subterranean cistern, so well constructed that the city never suffered in a siege from want of water. So large were they that when dry they seem to have been used for prisons (Zech. ix. 11).

Hammelech] See xxxvi. 26 note.

the prison] The guard. They threw Jeremiah into the nearest cistern, intending that he should die of starvation. Some have thought that Ps. lxxix. was composed by Jeremiah when in this cistern.

7. Ebedmelech] i.e. the king's slave. By "Ethiopian" or Cushite is meant the Cushite of Africa, or negro. It seems (cp. 2 K. xxiii. 11) as if such eunuchs (or, chamberlains) took their names from the king, while the royal family and the princes generally bore names compounded with the appellations of the Deity.

10. thirty men] So large a number sug-

- 11 prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to
- 12 Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine
- ¹ ver. 6. 13 armholes under the cords. And Jeremiah did so. 'So they drew up Jeremiah with cords, and took him up out of the dun-
- ² ch. 37. 21. 14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the 'third entry that *is* in the house of the LORD : and the king said unto Jeremiah, I will ask thee a thing ; hide
- 15 nothing from me. Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if
- 16 I give thee counsel, wilt thou not hearken unto me? So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, 'that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy
- 17 life. Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel ; If thou wilt assuredly ³go forth 'unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire ; and thou shalt
- 18 live, and thine house : but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and ⁴thou shalt
- 19 not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they ⁵mock me.
- 20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee : so it shall
- 21 be well unto thee, and thy soul shall live. But if thou refuse to
- 22 go forth, this *is* the word that the LORD hath showed me : And, behold, all the women that are left in the king of Judah's house *shall* be brought forth to the king of Babylon's princes, and those women shall say, ⁶Thy friends have set thee on, and have prevailed against thee : thy feet are sunk in the mire, and they are
- 23 turned away back. So they shall bring out all thy wives and ⁷thy children to the Chaldeans : and ⁸thou shalt not escape out of their hand, but shalt be taken by the hand of the king of
- ⁹ 2 Kin. 24. 12.
¹⁰ ch. 30. 3.
¹¹ ch. 32. 4. & 34. 3. ver. 23.
¹² 1 Sam. 31. 4.
¹³ ch. 30. 6. & 41. 10. ver. 18.

¹ Or, *principal*.² Heb. *Men of thy peace*.

gests that Zedekiah expected some resistance. [Some read "three" men.]

11. *old cast clouts &c.* Rags of torn garments and rags of worn-out garments.

14. *the third entry*] There was probably a passage from the palace to the Temple at this entry, and the meeting would take place in some private chamber close by.

15. *wilt thou not hearken...?*] Rather, *Thou wilt not hearken*.

16. *that made us this soul*] This very unusual addition to the formula of an oath (1 Sam. xx. 3) was intended to strengthen it. By acknowledging that his soul was God's workmanship Zedekiah also implied his belief in God's power over it.

19. *the Jews that are fallen to the Chaldeans*] These deserters probably formed a numerous party, and now would be the

more indignant with Zedekiah for having rejected their original advice to submit.

22. *all the women that are left*] Belonging to the harems of former kings (cp. 1 K. ii. 22), attendants, and slaves.

Thy friends...] This satirical song (cp. Obad. 7) should be translated as a distich :

Thy friends have urged thee on and prevailed upon thee :

Thy feet are stuck in the mire ; they have turned back.

Thy friends, lit. "men of thy peace," thy acquaintance (xx. 10). They urge Zedekiah on to a hopeless struggle with the Chaldeans, and when he gets into difficulties leave him in the lurch.

23. *So*] And. In addition to the ridicule, there shall be the miseries of the capture.

Babylon: and ¹thou shalt cause this city to be burned with fire.
 24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these
 25 words, and thou shalt not die. But if the princes hear that I
 have talked with thee, and they come unto thee, and say unto
 thee, Declare unto us now what thou hast said unto the king,
 hide it not from us, and we will not put thee to death; also what
 26 the king said unto thee: then thou shalt say unto them, ^aI pre-
 sented my supplication before the king, that he would not cause
 27 me to return ^cto Jonathan's house, to die there. ¶ Then came
 all the princes unto Jeremiah, and asked him: and he told them
 according to all these words that the king had commanded.
 So ^ethey left off speaking with him; for the matter was not
 28 perceived. ¶ So ^eJeremiah abode in the court of the prison
 until the day that Jerusalem was taken: and he was *there* when
 Jerusalem was taken.

^a ch. 37. 20.^c ch. 37. 15.^e ch. 37. 21.
& 39. 14.

CHAP. 39. IN the ^aninth year of Zedekiah king of Judah, in the
 tenth month, came Nebuchadnezzar king of Babylon and all his
 2 army against Jerusalem, and they besieged it. And in the
 eleventh year of Zedekiah, in the fourth month, the ninth *day*
 3 of the month, the city was broken up. ^bAnd all the princes of
 the king of Babylon came in, and sat in the middle gate, *even*
 Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-
 sharezer, Rab-mag, with all the residue of the princes of the
 4 king of Babylon. ¶ And it came to pass, *that* when Zedekiah
 the king of Judah saw them, and all the men of war, then they
 fled, and went forth out of the city by night, by the way of the
 king's garden, by the gate betwixt the two walls: and he went
 5 out the way of the plain. But the Chaldeans' army pursued
 after them, and ^dovertook Zedekiah in the plains of Jericho:
 and when they had taken him, they brought him up to Nebu-
 chadnezzar king of Babylon to ^eRiblah in the land of Hamath,
 6 where he ^egave judgment upon him. Then the king of Babylon
 slew the sons of Zedekiah in Riblah before his eyes: also the
 7 king of Babylon slew all the nobles of Judah. Moreover ^fhe
 put out Zedekiah's eyes, and bound him ^fwith chains, to carry

^a 2 Kin. 25.
1-4.
ch. 52. 4-7.^b ch. 38. 17.^e 2 Kin. 25.
4, &c.
ch. 52. 7.^d ch. 12. 4.
& 38. 18, 23.^e 2 Kin. 23.
33.^f Ezek. 12. 13.
compared
with ch. 32. 1.¹ Heb. *thou shalt burn, &c.*² Heb. *they were silent from him.*³ Heb. *spoke with him judg-
ments, ch. 4. 12.*⁴ Heb. *with two brassen
chains, or, fetters.*

thou shalt cause this city to be burned] Lit. as marg. It shall be thy own act as completely as if done with thine own hand.

28. *and he was there when &c.*] These words are altered by some to "and it came to pass when" &c., and taken to form the opening of ch. xxxix.

XXXIX.—The Capture of Jerusalem.—The majority of the particulars given in *vv.* 1-14 occur again (*marg. ref.*); and are by some regarded as an interpolation. The external evidence (that of the Versions) is, however, in favour of their authenticity. xxxix. 14 is to be reconciled with xl. 1-4 by remembering that Gedaliah had left Jerusalem and gone to Mizpah (xl. 6), a city in the immediate neighbourhood; and as he was not at home to protect the prophet, nothing is more probable than that Jeremiah in company with the main body of captives was brought to Ramah in chains.

3. These princes were four (1) *Nergal-sharezer*, i.e. Nergal-shar-usur (*May Nergal protect the king*); (2) *Samgar-Nebo* (*Be gracious, O Nebo*); (3) *Sarsechim*. No explanation is given at present of this name. He was Rab-saris, i.e. chief of the eunuchs (2 K. xviii. 17 note). (4) Another *Nergal-sharezer*, who was Rab-mag, i.e. chief of the Magians. He is known in history as Neriglissar, the son-in-law of Nebuchadnezzar, and probably his viceroy during his seven years of madness. Two years after his death Neriglissar murdered Evil-Merodach, Nebuchadnezzar's son, and seized the crown, but after a reign of four years was slain in battle against Cyrus, when disputing with him the crown of Media. See Dan. v. 1 note. *the middle gate*] Probably that which separated the city of Zion from the lower town.

4-10. Cp. *marg. ref.* The differences between the two accounts are slight.

- ^a 2 Kin. 25. 9. 8 him to Babylon. ^a And the Chaldeans burned the king's house,
 ch. 38. 18. and the houses of the people, with fire, and brake down the
^a 2 Kin. 25. 9 walls of Jerusalem. ¶ ^b Then Nebuzar-adan the ¹² captain of the
 11, &c. guard carried away captive into Babylon the remnant of the
 ch. 52. 15. people that remained in the city, and those that fell away, that
 10 fell to him, with the rest of the people that remained. But
 Nebuzar-adan the captain of the guard left of the poor of the
 people, which had nothing, in the land of Judah, and gave them
 11 vineyards and fields ² at the same time. ¶ Now Nebuchadrezzar
 king of Babylon gave charge concerning Jeremiah ⁴ to Nebuzar-
 adan the captain of the guard, saying, Take him, and ⁵ look well
 12 to him, and do him no harm; but do unto him even as he shall
 13 say unto thee. So Nebuzar-adan the captain of the guard sent,
 and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag,
^c ch. 38. 28. 14 and all the king of Babylon's princes; even they sent, ⁴ and took
 Jeremiah out of the court of the prison, and committed him
^a ch. 40. 5. ^k unto Gedaliah the son of ^l Ahikam the son of Shaphan, that
^c ch. 26. 24. he should carry him home: so he dwelt among the people.
 15 ¶ Now the word of the LORD came unto Jeremiah, while he was
 16 shut up in the court of the prison, saying, Go and speak to
^m ch. 38. 7. ⁿ Ebed-melech the Ethiopian, saying, Thus saith the LORD of
ⁿ Dan. 9. 12. hosts, the God of Israel; Behold, ⁿ I will bring my words upon
 this city for evil, and not for good; and they shall be ac-
 17 *complished* in that day before thee. But I will deliver thee in
 that day, saith the LORD: and thou shalt not be given into the
 18 hand of the men of whom thou *art* afraid. For I will surely
 deliver thee, and thou shalt not fall by the sword, but ^a thy life
 shall be for a prey unto thee: ^b because thou hast put thy trust
 in me, saith the LORD.

CHAP. 40. THE word that came to Jeremiah from the LORD,
^a after that Nebuzar-adan the captain of the guard had let him
 go from Ramah, when he had taken him being bound in ^c chains
 among all that were carried away captive of Jerusalem and
 2 Judah, which were carried away captive unto Babylon. ¶ And
 the captain of the guard took Jeremiah, and ^b said unto him,

¹ Or, chief marshal.

² Heb. chief of the execu-
 tioners, or, slaughtermen:

and so ver. 10. 11, &c.

See Gen. 37. 36.

³ Heb. in that day.

⁴ Heb. by the hand of.

⁵ Heb. set thine eyes upon
 him.

⁶ Or, manacles.

13. Nebuzar-adan is in the inscriptions Nabu-zir-iddina (*Nebu has given offspring*); and Nebushasban, Nabu-sizibanni (*Nebu save me*), whom some identify with Sarsechim (v. 3).

14. Jeremiah was to be taken out of the court of the watch, and placed in the palace close by.

he dwelt among the people] i.e. he was no longer in custody, but master of his own actions.

15. This prophecy probably came to Jeremiah after his interview with Zedekiah (xxxviii. 14), but is added here as a supplement in order not to break the sequence of events.

17. *of whom thou art afraid*] The Chaldeans. Ebed-melech apparently looked forward with much alarm to the bloodshed sure to take place at the storming of the city.

18. *a prey unto thee*] An unexpected and unlooked-for gain. He had given proof of faith in courageously delivering God's prophet.

XL. I. As what follows is mainly a historical narrative, it seems that the title "The word &c." was appropriate not merely to a prediction of the future, but to an account of the past, if written by a prophet. The Jews regarded history as inspired if written by a seer, and thus their historical books are called "the early Prophets."

Ramah] Probably all the prisoners of note were collected at Ramah indiscriminately, and examined there.

bound in chains] The prisoners were probably fastened together in couples by one hand, and a rope passed down the centre to bind them in a long line, and prevent attempts at escape.

- The LORD thy God hath pronounced this evil upon this place.
- 3 Now the LORD hath brought it, and done according as he hath said: 'because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you. ^{c Deut. 29. 24, 25. Dan. 9. 11.}
- 4 And now, behold, I loose thee this day from the chains which ^{d ch. 39. 12.} were upon thine hand. 'If it seem good unto thee to come with me into Babylon, come; and 'I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, 'all the land is before thee: whither it seemeth ^{e Gen. 20. 15.}
- 5 good and convenient for thee to go, thither go. Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, ^{f 2 Kin. 25. 22, &c.} whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals ^{g ch. 39. 14.} and a reward, and let him go. 'Then went Jeremiah unto Gedaliah the son of Ahikam to ^{h Judg. 20. 1.} Mizpah; and dwelt with him among the people that were left in the land. ¶ 'Now when all the captains of the forces which ^{i 2 Kin. 25. 23, &c.} were in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of ^{k ch. 30. 10.} the poor of the land, of them that were not carried away captive to Babylon;
- 8 then they came to Gedaliah to Mizpah, 'even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai, the Netophathite, and Jezaniah the son of a Manachathite, they and ^{l ch. 41. 1.}
- 9 their men. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not ³ to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye
- 11 have taken. ¶ Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son
- 12 of Ahikam the son of Shaphan; even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and

¹ Or, are upon thine hand.

² Heb. *I will set mine eye upon thee.*

³ Heb. *to stand before*: and so ver. 10. Deut. 1. 35.

5. *Now while he was not yet gone back*] Most modern commentators render *And as he yet answered nothing, Return then*, he said, to Gedaliah &c.

victuals] A ration of food.

a reward] A present.

7. The *men* would be the old and infirm: the *women* those whose husbands and protectors had perished in the wars (e.g. xli. 10). The word *children* includes all the inferior members of a household.

9, 10. *to serve the Chaldeans*] Lit. as marg.; to be their minister and lieutenant. Gedaliah supposed that officers of high rank would come from time to time from Babylon

to look after the king's interests. But whatever was ordered would be done through him, as being the prime minister.

gather ye wine] As Jerusalem was captured in the fifth month, August, it would now be autumn, and there would be fruit upon the trees, enough to maintain the scanty population during the winter.

taken] Or, seized. Every captain had probably occupied some place by force as his head quarters, and Gedaliah bids them retain them. He frankly accepts the whole existing state of things, as a necessary step towards re-establishing confidence.

- 13 summer fruits very much. ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, 14 came to Gedaliah to Mizpah, and said unto him, Dost thou certainly know that ^mBaalis the king of the Ammonites hath sent Ishmael the son of Nethaniah ¹to slay thee? But Gedaliah 15 the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, 16 and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.
- ^a 2 Kin. 25. 23.
^{ch.} 40. 6, 8.
- CHAP. 41.** NOW it came to pass in the seventh month, ^athat Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they 2 did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and ^bsmote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor 3 over the land. Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that 4 were found there, *and* the men of war. ¶ And it came to pass the second day after he had slain Gedaliah, and no man knew *it*, 5 that there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, ^chaving their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to ^dthe house of the 6 LORD. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, ^eweeping all along as he went: and it came to pass, as he met them, he said unto them, Come to 7 Gedaliah the son of Ahikam. And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the 8 men that *were* with him. But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So

¹ Heb. *to strike thee in soul?*² Heb. *in going and weeping.*

14. It is difficult to say what object Baalis can have had in murdering Gedaliah. As an ally of Zedekiah (xxvii. 3), he may have had a spite against the family of Ahikam for opposing, as most probably they did at Jeremiah's instigation, the league proposed (ch. xxvii.). Ishmael's motive was envy and spite at seeing a subject who had always opposed the war now invested with kingly power, in place of the royal family.

XLI. 1. *the seventh month*] Gedaliah's government lasted less than two months.

even] Rather, *and*. Ishmael was descended probably from Elishama the son of David (2 Sam. v. 16). Ten grandees each with his retinue would have aroused suspicion, but the smallness of Ishmael's following put Gedaliah completely off his guard.

6. These three towns all lay in the tribe

of Ephraim, and in the district planted by Salmaneser with Cuthites; but though the fact of these men having cut themselves (see xvi. 6 note), is suspicious, yet they were probably pious Israelites, going up to Jerusalem, carrying the meat offering usual at the feast of Tabernacles, of which this was the season, and mourning over the destruction, not of the city, but of the Temple, to the repairs of which we find the members of this tribe contributing in Josiah's time (2 Chr. xxxiv. 9).

6. Ishmael's conduct seems to have been dictated by the malicious desire utterly to frustrate Gedaliah's work.

weeping] By this artifice he lured them into Mizpah. LXX. "as they were...weeping."

7. *the pit*] *the cistern*, and in r. 9.

8. *treasures*] *Hidden stores*; which would

- 9 he forbore, and slew them not among their brethren. Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain ¹because of Gedaliah, *was* it ²which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with *them that were*
- 10 slain. Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, ³even the king's daughters, and all the people that remained in Mizpah, ⁴whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to ⁵the Ammonites.
- 11 ¶ But when Johanan the son of Kareah, and all ⁶the captains of the forces that *were* with him, heard of all the evil that
- 12 Ishmael the son of Nethaniah had done, then they took all the men, and went to fight with Ishmael the son of Nethaniah, and
- 13 found him by ⁷the great waters that *are* in Gibeon. Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the
- 14 forces that *were* with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.
- 15 But Ishmael the son of Nethaniah escaped from Johanan with
- 16 eight men, and went to the Ammonites. Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs,
- 17 whom he had brought again from Gibeon: and they departed, and dwelt in the habitation of ⁸Chimham, which is by Beth-le-
- 18 hem, to go to enter into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, ⁹whom the king of Babylon made governor in the land.

CHAP. 42. **T**HEN all the captains of the forces, ¹⁰and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the

2 people from the least even unto the greatest, came near, and said unto Jeremiah the prophet, ¹¹Let, we beseech thee, our supplication be accepted before thee, and ¹²pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* ¹³a few

¹ Or, near Gedaliah.

² Heb. by the hand, or, by the side of Gedaliah.

³ Or, Let our supplication fall before thee.

⁴ ch. 40. 8, 13.
⁵ 41. 11.

⁶ 1 Sam. 7. 9.
Isai. 37. 4.
Jam. 5. 16.
⁷ Lev. 26. 22.

be of great value to Ishmael in his retreat back to Baalis.

9. *because of Gedaliah*] By the side of Gedaliah. Ishmael now cast beside Gedaliah's body those of the pilgrims.

12. An open pool still exists at Gibeon, and a large subterranean reservoir fed by a copious natural spring. Gibeon is about two miles North of Mizpah.

17. *the habitation of Chimham*] The Hebrew text has *Geruth-Chemoham*, of which place nothing is known. The Masorites read *Geruth-Chimham*, the Khan or Caravanserai of Chimham, son of the rich Barzillai (marg. ref.). The substitution is in-

capable now of proof or disproof, but it is possibly right.

XLII. 1. Among those delivered by Johanan from Ishmael had been Jeremiah and Baruch (xliii. 6); and to them now all, without exception, come for counsel.

Jezaniah] He is called Azariah in xliii. 2. The LXX. in both places call him Azariah. As there is little reason for identifying him with Jezaniah the Maachathite (xl. 8), it is probable that the LXX. are right in calling him in both places Azariah, and that the reading Jezaniah arose from some scribe assuming that his name must be found in the earlier list.

- 3 of many, as thine eyes do behold us:) that the LORD thy God may shew us ^dthe way wherein we may walk, and the thing that we may do. ¶ Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* ^ewhatsoever thing the LORD shall answer you, I will declare *it* unto you; I will ^fkeep nothing back from you. Then they said to Jeremiah, ^gThe LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us. Whether *it* be good, or whether *it* be evil, we will obey the voice of the LORD our God, to whom we send thee; ^hthat it may be well with us, when we obey the voice of the LORD our God. ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest, and said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him; ¶ If ye will still abide in this land, then ⁱwill I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I ^krepent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: ^lfor I *am* with you to save you, and to deliver you from his hand. And ^mI will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. ¶ But if ⁿye say, We will not dwell in this land, neither obey the voice of the LORD your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: and now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye ^owholly set ^pyour faces to enter into Egypt, and go to sojourn there; then it shall come to pass, *that* the sword, ^qwhich ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, ^rshall follow close after you there in Egypt; and there ye shall die. ^sSo shall it be with all the men that set their faces to go into Egypt to sojourn there;

¹ Heb. *shall cleave after you.*² Heb. *So shall all the men be.*

5. *between us*] Against us, as in *r.* 19 marg.

according to all things] Lit. *according to the whole word as to which Jehovah thy God shall send thee to us.*

6. *we*] The form used here occurs nowhere else in the Old Testament, but is the regular form of the pronoun in the Talmud. It is one out of many instances of Jeremiah using the popular instead of the literary language of his times.

7. *after ten days*] On previous occasions Jeremiah when consulted answered at once (*xxi.* 3). The present delay (*cp.* *xxviii.* 12) was probably granted by God in order to free the minds of the people from the panic caused by the murder of Gedaliah and their fear of Chaldean vengeance. Jeremiah could have had no doubt that the flight into

Egypt was contrary to the tenor of his former prophecies.

10. *I repent me*] As punishment had been inflicted, the Divine justice was satisfied.

12. Or, *I will give you compassion before (i.e. obtain pity from) the king of Babylon, and he shall have mercy upon you, and let you dwell upon your own soil.*

14. Egypt had lost the battle of Carchemish, but it had not been the scene itself of military operations; while Judæa, from the date of the battle of Megiddo, had perpetually been exposed to the actual horrors of war.

16, 17. Translate, *Then shall the sword of which ye are afraid reach you there in the land of Egypt, and the famine whereof ye pine shall cleave close unto you in Egypt, and there shall ye die; and all the men who*

they shall die^r by the sword, by the famine, and by the pestilence: and ^snone of them shall remain or escape from the evil
 18 that I will bring upon them. For thus saith the LORD of hosts, the God of Israel: As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ^uye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.
 19 ¶ The LORD hath said concerning you, O ye remnant of Judah; ^vGo ye not into Egypt: know certainly that I have admonished you this day. For ^wye dissembled in your hearts, when ye sent me unto the LORD your God, saying, ^xPray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me
 22 unto you. Now therefore know certainly that ^yye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire ^zto go and to sojourn.

CHAP. 43. AND it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words, ^athen spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. ¶ So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took ^ball the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the

^r Heb. testified against you.^s Or, ye have used deceit^u against your souls.^v Or, to go to sojourn.

have set their faces to go into Egypt to sojourn there shall die . . . by the pestilence, nor shall they have any one that is left or escaped from the evil which I will bring upon them.

18. a curse] contempt, or ignominy.

19. The request made in v. 3 has been fulfilled: Jehovah has spoken. The prophet now adds these four verses as a sort of epilogue, in which he urges upon them the several points of the Divine message. In the ten days which had intervened between the request and the answer Jeremiah had become aware that neither princes nor people were prepared to obey unless the answer was in accordance with their own wishes. He does therefore his best to convince them, but as usual it was his lot to speak the truth to wilful men, and gain no hearing.

20. ye dissembled in your hearts] Or, ye have led yourselves astray, i.e. your sending me to ask counsel of God was an act of self-delusion. You felt so sure that God would direct you to go into Egypt, that now that

He has spoken to the contrary, you are unable to reconcile yourselves to it.

XLIII. 1-3. These captains belonged to the party who had all along resisted Jeremiah's counsels, and had led Zedekiah astray. Now however that events had proved that the prophet's counsels had been wise and true, they cannot for shame find fault with him, but they affirm that he is under the influence of Baruch, a traitor who has sold himself to the Chaldeans, and seeks only the hurt of the people.

4. all the people] Many, nevertheless, would be unwilling agents, compelled to do what their unscrupulous leaders forced upon the community.

5. all the remnant of Judah that were returned] In this way the utter depopulation of the land was completed. Thus was fulfilled the predictions of xxiv. 8-10, and the sole hope of the nation now centered in the exiles at Babylon (do. vv. 5-7).

^c ch. 41. 10.
^d ch. 39. 10.
& 40. 7.

^a ch. 41. 1.
called
Haneh,
Isai. 30. 4.

^f ch. 27. 9.
& 27. 8.

^g ch. 44. 13.
^h ch. 15. 2.
Zech. 11. 9.

ⁱ ch. 46. 25.

6 land of Judah; *even* men, and women, and children, *and* the king's daughters, *and* every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to *Tahpanhes*.

8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, ¶ Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, *my* servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. ^aAnd when he cometh, he shall smite the land of Egypt, *and deliver* ^bsuch *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword. 12 And I will kindle a fire in the houses of *the* gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on 13 his garment; and he shall go forth from thence in peace. He shall break also the *images* of ²Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

^a Ex. 14. 2.
ch. 46. 14.

CHAP. 44. THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at ^aMigdol, and

¹ Heb. *statues*, or, *standing images*.

² Or, *The house of the sun*.

7. *Tahpanhes*] See ii. 16, note.

8. On arriving at the frontiers of Egypt, the captains would be compelled to halt in order to obtain the king's permission to enter his country. Jeremiah therefore takes the opportunity to predict, first, the downfall of Egypt; and secondly, that of the false gods.

9. *brickkiln*] Possibly, *a pavement of brick*. Jeremiah was to take a few large stones, such, nevertheless, as he could carry in his hand, and build with them, in the propylæa before the royal palace, something that would serve to represent the dais upon which the seat of kings was usually placed. By hiding them in the clay is meant plastering them over with mortar.

10. *my servant*] See xxv. 9 note. *that I have hid*] *i.e.* that I have embedded in the mortar by the instrumentality of my prophet.

pavilion] Rather, *canopy*. It probably means the parasol held over kings, which had a tall and thick pole, grasped with both hands, and in the early times a somewhat small circular top.

11. According to each man's destiny he will either die of famine, pestilence, or in battle; or he will be led captive; or be put to death by the executioner.

12. *I will kindle*] Or, *he shall kindle*.

he shall burn them &c.] *i.e.* he shall burn the temples, and carry away the gods.

and he shall array] *Id.* *And he shall wrap himself in the land of Egypt as the shepherd wrapeth himself in his cloak, and shall go forth thence in peace; i.e.*, With as great ease as a shepherd throws his cloak round him when going forth to watch his flock by night in the field, so easily shall the king of Babylon take possession of all the glory of Egypt, throw it round him, and depart without anyone resisting his progress.

13. *images*] Rather, *pillars* (cp. Isai. xix. 19 note), obelisks. *Beth-shemesh*] Heliopolis, famous for its obelisks.

XLIV. Jeremiah's last prophecy, in which he boldly rebukes the tendency of the Jews to idolatry, which seems to have grown only the stronger in their tribulation. The address was evidently made to them at some festival, and though the Jews lived in the hope of being able soon to return to Judæa from Egypt, yet we find that they had spread over the whole land, representatives of their communities having come to Pathros not only from Migdol and Tahpanhes, but even from Noph.

1. *Migdol*] Magdolum, a strong fortress on the northern boundary of Egypt.

at ^bTahpanhes, and at ^cNoph, and in the country of Pathros,
 2 saying, ¶ Thus saith the LORD of hosts, the God of Israel; Ye
 have seen all the evil that I have brought upon Jerusalem, and
 upon all the cities of Judah; and, behold, this day they are ^aa
 3 desolation, and no man dwelleth therein, because of their wicked-
 ness which they have committed to provoke me to anger, in that
 they went ^cto burn incense, and to ^dserve other gods, whom they
 4 knew not, neither they, ye, nor your fathers. Howbeit ^eI sent
 unto you all my servants the prophets, rising early and sending
 them, saying, Oh, do not this abominable thing that I hate.
 5 But they hearkened not, nor inclined their ear to turn from
 6 their wickedness, to burn no incense unto other gods. Where-
 fore ^fmy fury and mine anger was poured forth, and was kindled
 in the cities of Judah and in the streets of Jerusalem; and they
 7 are wasted and desolate, as at this day. Therefore now thus
 saith the LORD, the God of hosts, the God of Israel; Wherefore
 commit ye ^gthis great evil ^hagainst your souls, to cut off from you
 man and woman, child and suckling, ⁱout of Judah, to leave
 8 you none to remain; in that ye ^kprovoke me unto wrath with
 the works of your hands, burning incense unto other gods in the
 land of Egypt, whither ye be gone to dwell, that ye might cut
 yourselves off, and that ye might be ^la curse and a reproach
 9 among all the nations of the earth? Have ye forgotten the
^mwickedness of your fathers, and the wickedness of the kings of
 Judah, and the wickedness of their wives, and your own wicked-
 ness, and the wickedness of your wives, which they have
 committed in the land of Judah, and in the streets of Jerusalem?
 10 They are not ⁿhumbled even unto this day, neither have they
^ofeared, nor walked in my law, nor in my statutes, that I set
 11 before you and before your fathers. ¶ Therefore thus saith the
 LORD of hosts, the God of Israel; Behold, ^p"I will set my face
 12 against you for evil, and to cut off all Judah. And I will take
 the remnant of Judah, that have set their faces to go into the
 land of Egypt to sojourn there, and ^qthey shall all be consumed,
 and fall in the land of Egypt; they shall even be consumed by
 the sword and by the famine: they shall die, from the least even
 unto the greatest, by the sword and by the famine: and ^rthey
 shall be an execration, and an astonishment, and a curse, and a
 13 reproach. ^sFor I will punish them that dwell in the land of
 Egypt, as I have punished Jerusalem, by the sword, by the
 14 famine, and by the pestilence: so that none of the remnant of
 Judah, which are gone into the land of Egypt to sojourn there,
 shall escape or remain, that they should return into the land of

^b ch. 43. 7.
^c Isai. 19. 13.

^d ch. 9. 11.
^e & 34. 22.

^f ch. 19. 4.
^g Deut. 13. 6.
^h & 32. 17.
ⁱ 2 Chr. 35.
^j 15.
^k ch. 7. 25.

^l ch. 42. 18.

^m Num. 16. 39.
ⁿ ch. 7. 19.

^o ch. 25. 6, 7.

^p ch. 42. 18.
^q ver. 12.

^r Prov. 23.
^s 14.

^t Lev. 17. 10.
^u & 24. 5.
^v ch. 21. 10.
^w Amos 9. 4.
^x ch. 42. 15.

^y ch. 42. 18.

^z ch. 43. 11.

¹ Heb. out of the midst of
 Judah.

² Heb. wickednesses, or,
 punishments, &c.

³ Heb. contrite, Ps. 51. 17.

3. in that they went to burn incense, and to
 serve] Or, by going to burn incense to serve
 thereby other gods.

4. Howbeit I sent] And I sent.

7. your souls] i.e. your own selves.

8. cut yourselves off] Rather, cut (them,
 r. 7) off from you.

9. the wickedness of their wives] Many
 accept the reading of the LXX., the wicked-
 ness of your princes. "The kings, the
 princes, the people," and finally "their
 wives," is a summary enumeration of all

classes, by whose united persistence in sin
 the ruin of their country had been con-
 summated.

11. all Judah] i.e. all Judah in Egypt,
 yet even there with exceptions (see rr. 14,
 28), while Judah in Babylon was entirely
 exempt from this denunciation.

14. Lit. And there shall not be to the rem-
 nant of Judah, which are going to sojourn
 there in the land of Egypt, one that escapes or
 remains &c. The word rendered "escapes"
 means one who slips away, saves himself by

- Judah, to the which they ¹have a desire to return to dwell there:
 r ver. 23. 15 for none shall return but such as shall escape. ¶ Then all the
 men which knew that their wives had burned incense unto other
 gods, and all the women that stood by, a great multitude, even
 all the people that dwelt in the land of Egypt, in Pathros,
 16 answered Jeremiah, saying, ¶ *As for* the word that thou hast
 spoken unto us in the name of the LORD, ^awe will not hearken
 * So ch. 6. 1⁶. 17 unto thee. But we will certainly do ^bwhatsoever thing goeth
 † Num. 30. 12. forth out of our own mouth, to burn incense unto the ²⁴queen of
 Deut. 23. 23. heaven, and to pour out drink offerings unto her, as we have
 Judg. 11. 36. done, we, and our fathers, our kings, and our princes, in the
 " ch. 7. 18. cities of Judah, and in the streets of Jerusalem: for *then* had we
 18 plenty of ³victuals, and were well, and saw no evil. But since
 we left off to burn incense to the queen of heaven, and to pour
 out drink offerings unto her, we have wanted all *things*, and have
 19 been consumed by the sword and by the famine. ²And when
 we burned incense to the queen of heaven, and poured out drink
 offerings unto her, did we make her cakes to worship her, and
 20 pour out drink offerings unto her, without our ⁴men? ¶ Then
 Jeremiah said unto all the people, to the men, and to the women,
 21 The incense that ye burned in the cities of Judah, and in the
 streets of Jerusalem, ye, and your fathers, your kings, and your
 princes, and the people of the land, did not the LORD remember
 22 them, and came it *not* into his mind? So that the LORD could
 no longer bear, because of the evil of your doings, *and* because

¹ Heb. *lift up their soul*.
² Or, *fruits of heaven*.

³ Heb. *bread*.
⁴ Or, *husbands*?

a stealthy flight (Gen. xiv. 13); the word "remains," one who survives when all the rest perish (Job xviii. 19). Of all those now going down to Egypt none shall return to Judæa except a few miserable fugitives, who shall steal away as men who flee in battle (2 Sam. xix. 3). For many years Jewish settlers had gone to Egypt in great numbers, and these old settlers would be treated in the same way as the Egyptians, but these fugitives, with no knowledge of the Egyptian language or ways, would have no friends in the country to aid them, and would also be recognized by the Chaldeans as inveterate enemies, and mercilessly slain.

15. *had burned incense*] Omit "had"; *burned incense*. This appeal of the prophet was made at a public festival held somewhere in Pathros, i.e. Upper Egypt: for the women are assembled in a great congregation (cp. xxvi. 9), here formed for religious purposes. As they advance in regular procession to worship the moon-goddess, in accordance as it seems with a vow (r. 17), Jeremiah meets them, makes the procession halt upon its way, and pronounces in Jehovah's name words of solemn warning. The reply that all the settlers in Egypt were formally putting themselves under the Queen of Heaven's protection was made by the heads of the congregation.

17. *whatsoever thing &c.*] Or, *the whole word (or thing) which hath gone forth out*

of our mouth; i.e. the vows we have made. They would not let Jeremiah's expostulations prevent the carrying out of the special object which had brought them together: otherwise the Queen of Heaven would be offended, and avenge himself.

18. The suppression of this popular idolatry had apparently been regarded with much ill-will in Josiah's time, and many may even have ascribed to it his defeat at Megiddo. Probably Jehoiakim had again permitted it, but Zedekiah, during the miseries of his reign, had forbidden it, and the people ascribed the fall of Jerusalem to the neglect of their favourite goddess.

19. *burned...poured...did*] Or, *burn...pour...do*.

to worship her] Rather, *to represent her image*. The cakes (vii. 18) were made in the shape of a crescent to represent the moon. *our men*] i.e. *our husbands* (margin). They had the authority of their husbands for what they were doing. Jeremiah must leave them alone, and discuss the matter with those who alone had the right to interfere.

21. *them*] The various acts of idolatry involved in burning incense to an image.

22. *could no longer bear*] The prophet corrects in these words the error of their argument in r. 17. God is long-suffering, and therefore punishment follows slowly upon sin.

- of the abominations which ye have committed; therefore is your land ^aa desolation, and an astonishment, and a curse, without an inhabitant, ^aas at this day. Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; ^atherefore this evil is happened unto you, as at this day. ¶ Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah ^bthat are in the land of Egypt: Thus saith the LORD of hosts, the God of Israel, saying; ^c'Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, ^d'I have sworn by my great name, saith the LORD, that ^e'my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth. ^f'Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt ^gshall be consumed by the sword and by the famine, until there be an end of them. Yet ^ha small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose ⁱ'words shall stand, ^j'mine, or their's. ¶ And this ^kshall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall ^lsurely stand against you for evil: Thus saith the LORD; Behold, ^m'I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave ⁿMzekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

¹ Heb. from me, or, them.

24-30. Earnest as was the preceding expostulation, Jeremiah sees that it has produced no effect. He therefore utters his last warning, and with this last resistance to the sins of a debased and godless people, his earthly ministry closed.

25. and fulfilled with your hand] Your hands. Jeremiah pointed to their hands, in which they were carrying the crescent-shaped cakes which they had vowed to the goddess. Their idolatry therefore was an accomplished deed, as the symbols held in their hands testified.

ye will surely accomplish] Or, Accomplish then your vows. It is not a prediction, but is ironical, and means that as they will take no warning, they must needs have their way.

26. my name shall no more be named...] God swears by His own great Name that He will be their national God no longer. Jehovah repudiates His Covenant-relation toward them.

27. I will watch] I am watching over them, not for good, but for evil: like a panther

(v. 6) lying in wait to spring upon passers.

shall be consumed] This is the result of Jehovah's repudiation of the Covenant. When He was their God He watched over them for good: now His protection is withdrawn, and He is their enemy, because of the wickedness whereby their rejection was made necessary. See vi. 9 note.

28. Lit. And fugitives from the sword (see r. 14) shall return from the land of Egypt to the land of Judah, men of number, i.e. so few that they can be counted: and all the remnant of Judah that are going &c. No unendurable shall be their sufferings in Egypt, that the men now abandoning Judaea in the hope of finding an asylum there shall be glad to return like runaways from a lost battle.

whose words...] Whose word shall stand, from Me or from them, i.e. the one prediction, that their descent into Egypt would be their ruin, which they denied.

30. Pharaoh-Hophra came to the throne the year before Jerusalem was captured.

- ^a ch. 36. 1. **CHAP. 45.** THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the 2 son of Josiah king of Judah, saying, ¶ Thus saith the LORD, the 3 God of Israel, unto thee, O Baruch; Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in 4 my sighing, and I find no rest. Thus shalt thou say unto him, The LORD saith thus; Behold, ^bthat which I have built will I break down, and that which I have planted I will pluck up, even 5 this whole land. And seekest thou great things for thyself? seek *them* not: for, behold, ^cI will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee ^dfor a prey in all places whither thou goest.

^a ch. 25. 15. **CHAP. 46.** THE word of the LORD which came to Jeremiah the prophet against ^athe Gentiles.

- ^b 2 Kin. 23. 2 Against Egypt, ^bagainst the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year 2 Chr. 35. 20. of Jehoiakim the son of Josiah king of Judah. ¶ ^cOrder ye 11, 12. ^d the buckler and shield, and draw near to battle. Harness the Nah. 2. 1.

He reigned 19 years, probably the last ten years a prisoner. See xxxvii. 5, xlv. 12 notes.

XLV. The long catalogue of calamities so consistently denounced by Jeremiah against his country, made a most painful impression upon Baruch's mind. He was of ambitious temperament (r. 5), and being of noble birth as the grandson of Maaseiah, the governor of Jerusalem in Josiah's time (2 Chr. xxxiv. 8), and a scribe, he appears to have looked forward either to high office in the state, or far more probably to being invested with prophetic powers. This address tells Baruch to give up his ambitious hopes, and be content with escaping with life only. Like the prophecy of the seventy years of exile, it would become a prediction of good only after many troubles had been undergone and pride was quelled. As regards the place of this prophecy it would come in order of time next to ch. xxxvi., but as that was a public, and this a private prophecy, they would not be written upon the same roll. When the last memorials of Jeremiah's life were added to the history of the fall of Jerusalem, Baruch attached to them this prediction, which—humbled by years, and the weight of public and private calamity,—he now read with very different feelings from those which filled his mind in his youth.

1. *these words*] i.e. the words of Jehoiakim's roll.

3. *grief to my sorrow*] Baruch's sorrow is caused by the sinfulness of the Jewish nation, to which God adds grief by shewing how severely it will be punished.

I fainted in] Or, "am weary with" (Ps. vi. 6).

4. *land*] Or, *earth*. Baruch's lot was cast in one of those troublous times when God enters into judgment with all flesh (r. 5).

It was not Judæa only but the whole known world that was thrown into turmoil by Nebuchadnezzar's energy (xxv. 26).

XLVI.-XLIX. The prophecies against foreign nations are collected into one roll. Cp. Isai. xiii.-xxiii.; Ezek. xxv.-xxxii. They are arranged in two great divisions, (a) xlv.-xlix. 33, spoken in connexion with ch. xxv.; and (b) chs. l., li. spoken at a subsequent date against Babylon. Between them is placed a prophecy against Elam (xlix. 34-39) spoken in the first year of Zedekiah. The seven earlier prophecies belonging to the fourth year of Jehoiakim were written at the same time, and arranged as they at present stand. It is no doubt intentional that these prophecies against the nations are in number 7 (cp. Amos i. 3, ii. 4).

XLVI. This prophecy against Egypt consists of two parts, (a) a song of triumph because of her defeat at Carchemish (rv. 3-12); (b) a prediction that the conqueror would invade Egypt from one end to the other (rv. 14-28). Possibly a long delay intervened between these predictions.

1. *against the Gentiles*] Or, *concerning the nations* (xlv.-xlix. 33).

2. *Against...*] i.e. relating to, *concerning*. So xlviii. 1; xlix. 1; note on r. 13.

Pharaoh-necho] See 2 K. xxiii. 29 note.

in (at) Carchemish] [The Gargamis of the inscriptions, now Jerabis, on the Euphrates, about 16 miles South of Birejik].

3. *Order ye...*] i.e. *prepare ye, make ready*. The *buckler* was a small round target carried by the light-armed troops; the *shield* belonged to the heavy-armed troops, and was large enough to protect the whole body.

4. From the infantry the prophet proceeds to the chariots, in which the Egyptians placed great confidence.

- horses; and got up, ye horsemen, and stand forth with *your*
 5 helmets; furbish the spears, and put on the brigandines. Where-
 fore have I seen them dismayed and turned away back? and
 their mighty ones are ¹beaten down, and are ²fled apace, and
 6 look not back: for ³fear was round about, saith the LORD. Let
 not the swift flee away, nor the mighty man escape; they shall
⁴stumble, and fall toward the north by the river Euphrates.
 7 Who is this that cometh up ⁵as a flood, whose waters are moved
 8 as the rivers? Egypt riseth up like a flood, and *his* waters are
 moved like the rivers; and he saith, I will go up, and will cover
 the earth; I will destroy the city and the inhabitants thereof.
 9 Come up, ye horses; and rage, ye chariots; and let the mighty
 men come forth; ⁶the Ethiopians and ⁷the Libyans, that handle
 the shield; and the Lydians, ⁸that handle and bend the bow.
 10 For this is ⁹the day of the Lord God of hosts, a day of ven-
 geance, that he may avenge him of his adversaries: and ¹⁰the
 sword shall devour, and it shall be satiate and made drunk with
 their blood: for the Lord God of hosts ¹¹hath a sacrifice in the
 11 north country by the river Euphrates. ¹²Go up into Gilead, and
 take balm, ¹³O virgin, the daughter of Egypt: in vain shalt thou
 12 use many medicines; for ¹⁴thou shalt not be cured. The nations
 have heard of thy shame, and thy cry hath filled the land: for
 the mighty man hath stumbled against the mighty, and they are
 fallen both together.

¹ Heb. broken in pieces.² Heb. fled a flight.³ Heb. Cush.⁴ Heb. Put.⁵ Heb. no cure shall be
unto thee.⁶ ch. 40. 29.⁷ Dan. 11. 19.⁸ See Isai. 8.⁹ 7, 8.¹⁰ ch. 47. 2.¹¹ Isai. 66. 19.¹² Isai. 13. 6.¹³ Joel 1. 15.¹⁴ Deut. 32. 42.¹⁵ Isai. 34. 6.¹⁶ Zeph. 1. 7.¹⁷ ch. 51. 8.¹⁸ Isai. 47. 1.¹⁹ Ezek. 30.²⁰ 21.

get up, ye horsemen.] Or, "mount the steeds."
furbish] i.e. polish, sharpen.

brigandines] In old times *brigand* meant
 a soldier, and we still call a division of an
 army a brigade, and a commander a brigadi-
 er, i.e. a brigandier, or captain of brigands.
 Similarly a brigandine means a soldier's
 equipment, and is put here for a coat of mail.

8. Lit. Why have I seen? They are terror-
 stricken! they are giving way back! The
 Egyptian host feels that the battle is lost,
 and overborne by the enemy loses heart,
 and in despair, yet not without a struggle,
 gives way. It is remarkable, that while
 Jeremiah in his warning addressed to Je-
 rusalem uses the most simple and unadorned
 prose, his language concerning the Gentile
 nations is, on the contrary, full of brilliant
 poetry.

look not back] turn not back. They make
 no halt, and no attempt to rally.

fear was round about] The prophet's watch-
 word, Magor-missabib (see vi. 25).

6. Translate, The swift shall not flee away,
 and the hero shall not escape: in the North on
 the bank of the river Euphrates they shall
 stumble and fall.

7. In rr. 3-6 we saw only a mighty army
 marshalling for battle, and its hasty flight.
 In rr. 7-12 the prophet tells us at whose
 defeat we have been present.

a flood] the Nile. The metaphor describ-
 ing the advance of the Egyptian army is
 naturally drawn from the annual overflow
 of their own sacred stream.

whose waters are moved...] Lit. his waters
 toss to and fro as the rivers, the natural
 branches of the Nile in Lower Egypt.

9. Rather, Go up, advance, ye horses; and
 drive furiously, ye chariots; and let the
 mighty men go forth. They march out of
 Egypt, arranged in three divisions, cavalry,
 chariots, and infantry, to begin the cam-
 paign. The armies of Egypt were com-
 posed chiefly of mercenaries. Cush (see
 marg.), the Nubian negro, and Phut, the
 Libyans of Mauritania, supplied the heavy-
 armed soldiers (c. 3); and Ludim, the Ha-
 mite Lydians of North Africa (see Gen. x.
 13 note), a weaker race, served as light-
 armed troops.

10. Rather, But that day belongeth to the
 LORD Jehorah of hosts. They march forth in
 haughty confidence, but that day, the day to
 which they are looking forward in proud
 hope of victory, is Jehovah's day, a day on
 which they will be the victims sacrificed in
 His honour.

11. balm] i.e. balsam, the usual remedy
 for wounds (viii. 22).

in rain shalt...] Or, in rain hast thou
 multiplied medicines: healing-plaister hast
 thou none. Nothing shall avail to heal the
 blow.

12. the land] The earth; the world rings
 with the cry of grief.

against the mighty] Against the mighty
 man, i.e. one mighty man against another.
 The champions hired to fight Egypt's battle

* Isai. 19. 1.
ch. 43. 10.
Ezek. 29. &
30. & 32.
P ver. 3. 4.
Q ver. 10.

* Lev. 23. 37.

* Isai. 47. 4.
& 48. 2.

* ch. 48. 18.

* Isai. 20. 4.

* So Hos. 10.

11.

* ch. 47. 2.

13 The word that the LORD spake to Jeremiah the prophet, how
Nebuchadnezzar king of Babylon should come and smite the
14 land of Egypt. ¶ Declare ye in Egypt, and publish in Migdol,
and publish in Noph, and in Tahpanhes: say ye, ¹Stand fast, and
prepare thee; for ²the sword shall devour round about thee.
15 Why are thy valiant men swept away? they stood not, because
16 the LORD did drive them. He ¹made many to fall, yea, ²one
fell upon another: and they said, Arise, and let us go again
to our own people, and to the land of our nativity, from the
17 oppressing sword. They did cry there, Pharaoh king of Egypt,
18 *is but a noise*; he hath passed the time appointed. *As I live,*
saith the King, ³whose name *is* the LORD of hosts, Surely as
Tabor is among the mountains, and as Carmel by the sea, so
19 shall he come. O thou daughter dwelling in Egypt, ²furnish
thyself ³to go into captivity: for Noph shall be waste and deso-
20 late without an inhabitant. Egypt *is like* a very fair ⁴hoifer,
21 *but* destruction cometh; it cometh ⁵out of the north. Also her
hired men *are* in the midst of her like ⁶fatted bullocks; for

¹ Heb. multiplied the fuller.

² Heb. make thee instru-
ments of captivity.

³ Heb. bullocks of the stall.

get in one another's way, and so are slaughtered together.

13. A new prophecy, foretelling the successful invasion of Egypt by Nebuchadnezzar, has been appended to the hymn of triumph, because they both relate to the same kingdom. This prophecy was probably spoken in Egypt to warn the Jews there, that the country which they were so obstinately determined to make their refuge would share the fate of their native land.

how...should come] Or, concerning the coming of Nebuchadnezzar.

14. *the sword shall devour*] *The sword hath devoured those round about thee.* One after another the nations have been consumed by Nebuchadnezzar; and now at length Tyre, which so long had withstood him, has fallen, and his forces are about to fall upon Egypt (ii. 16 note). Hence the summons to arrange themselves in their ranks, and to prepare for battle by putting on their armour.

15. Translate, *Why is thy mighty one cast down? He stood not, because Jehovah thrust him down.* The "mighty one" is explained by the LXX. to be the bull Apis. Thus (1) the chief deity of Egypt (r. 15); (2) the army of mercenaries (r. 16); (3) the king, Pharaoh (r. 17), are the three upon whom the Egyptians trusted.

16. Lit. as in marg., i.e. Jehovah hath made many to stumble.

Arise &c.] The Egyptian army being composed of mercenaries, has no patriotic feeling, and immediately that the battle is lost, they propose to abandon the country which has hired them, and return each to his native land.

17. Lit. with the Versions, *They have called* (or, *Call ye*) *the name of Pharaoh king of Egypt—A noise: he hath overstepped the*

appointed time. For this custom of giving prophetic names see xx. 3; Isai. viii. 3 &c. The words mean that Pharaoh is a mere empty sound, and that he has allowed the years of prosperity, which he enjoyed at the beginning of his reign, to pass by; having misused them, nothing now remains but his ruin.

18. *as Tabor is*] *Omit is. He shall come like a Tabor among the mountains, and like a Carmel by the sea.* Tabor rises in the form of a truncated cone to the height of about 1,350 feet above the plain of Esdraelon, its total height above the sea-level being 1,805 feet. Its shape and the wide extent of the plain around it make it a far more conspicuous object than other mountains in sight of equal elevation. Similarly Carmel is a most commanding mountain, because it rises from the edge of the wide expanse of the Mediterranean.

19. Lit. *O thou inhabitant daughter of Egypt*, an equivalent here for Egypt and its whole population.

furnish thyself &c.] Lit. *make for thee vessels of banishment*, not merely the packages necessary, but their outfit generally.

20. *is like*] Or, *is*. Her god was the steer Apis (r. 15), and she is the spouse.

but destruction cometh; it cometh out of the north] More probably, *a gadfly from the North has come upon her*. This is a sort of insect which stings the oxen and drives them to madness. Cp. Isai. vii. 18.

21. Rather, *Also her hirelings in the midst of her are like calves of the stall.* The mercenaries of Egypt—Nubians, Moors, and Lydians (r. 9)—were destroyed at the battle of Carchemish, and their place was taken by hirelings from Asia Minor, Carians, and Ionians, whom Hophra took into his pay to the number of 30,000 men. These he

- they also are turned back, and are fled away together: they did not stand, because ^athe day of their calamity was come upon
 22 them, and the time of their visitation. ^aThe voice thereof shall go like a serpent; for they shall march with an army,
 23 and come against her with axes, as hewers of wood. They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than ^cthe grasshoppers, and
 24 are innumerable. The daughter of Egypt shall be confounded; she shall be delivered into the hand of ^dthe people of the north.
 25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the ^emultitude of ^eNo, and Pharaoh, and Egypt, ^fwith their gods, and their kings; even Pharaoh, and all them that
 26 trust in him: ^gand I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and ^hafterward it shall be inhabited, as in the days of old, saith the LORD.
 27 ¶ ⁱBut fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him
 28 afraid. Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make ^ka full end of thee, but correct thee in measure; yet will I ^knot leave thee wholly unpunished.

^a Ps. 37. 13.
 ch. 50. 27.
^b See Isai.
 29. 4.

^b Isai. 10. 34.

^c Judg. 6. 5.

^d ch. 1. 15.

^e Ezek. 30. 14, 15, 16.
 Nah. 3. 8.
^f ch. 43. 12.
 Ezek. 30. 13.
^g ch. 44. 30.
 Ezek. 32. 11.
^h Ezek. 29. 11, 13, 14.
ⁱ Isai. 41. 13, 14.

^k ch. 10. 24.

¹ Or, nourisher.

² Heb. Amon.

³ Or, not utterly cut thee off.

settled in the midst of Egypt, in the fertile lands above Bubastis, in the Delta, where, well paid and fed and with great privileges, they became as calves of the stall. Their mutiny cost Hophra his crown.

for they also are turned back &c.] Lit. for they also have turned the back, they flee together, they stand not: for the day of their destruction is come upon them, the time of their visitation.

22. The voice thereof] Her voice, i.e. the voice of Egypt. The word here probably means the busy sound of life and activity in the towns of Egypt, the tramping of her hosts, and the turmoil of camp and city. All this at the approach of the Chaldean army shall depart, as the snake flees away when disturbed in its haunts by the wood-cutters.

march with an army] Advance with might, with axes] The comparison of the Chaldean warriors to woodcutters arose from their being armed with axes. As the Israelites did not use the battle-axe, their imagination would be the more forcibly struck by this weapon.

23. Or, They have cut down her forest, saith Jehorah: for it is impenetrable, i.e. just as a pathless forest must be cleared to assist agriculture and the passage to and fro of men, so must the false worship and the material prosperity of Egypt be overthrown.

grasshoppers] The invading host advances as multitudinous as the locusts which con-

sume the whole vegetation of the land on which they alight.

24. The daughter &c.] i.e. the inhabitants of Egypt shall be disgraced.

25. the multitude of No] Rather, Amon of No. Amon or Jupiter-Ammon was the first of the supreme triad of Thebes. He was the deity invisible and unfathomable, whose name signifies the concealed. No-Amon, is the sacred city of Thebes, the capital of Upper Egypt. First then Jehovah's anger falls upon the representatives of the highest divine and human powers, Amon of No and Pharaoh. It next punishes Egypt generally, and her gods and her kings; for each city had its special divinity, and inferior rulers were placed in the several parts of the country. Finally Pharaoh is again mentioned, with all who trust in him, i.e. the Jews, who had made Egypt their confidence and not God.

26. afterward &c.] The invasion of Nebuchadnezzar is to be a passing calamity, the severity of which will be felt chiefly by the Jews, but no subjugation of Egypt is to be attempted, and after the Chaldean army has withdrawn things will resume their former course.

27, 28. These two verses are a repetition of xxx. 10, 11, with those slight variations which Jeremiah always makes when quoting himself. Egypt's fall and restoration have been foretold; but the prophet closes with a word of exhortation to the many

* ch. 25. 20.
 Ezek. 25. 15,
 16.
 Zeph. 2. 4.
 * Amos 1. 6,
 7, 8.
 * Isai. 8. 7.
 ch. 46. 7, 8.
 * ch. 1. 14.
 * ch. 8. 16.
 Nah. 3. 2.
 f ch. 25. 22.
 * Ezek. 25. 16.
 Amos 1. 8.
 * Gen. 10. 14.
 * Amos 1. 7.
 Mic. 1. 16.
 Zeph. 2. 4.
 Zech. 9. 5.
 * ch. 25. 20.
 * ch. 41. 5.
 * Deut. 32.
 41.
 Ezek. 21. 3,
 4, 5.
 * Ezek. 14. 17.
 * Mic. 4. 9.
 * Isai. 15, &
 16.
 ch. 25. 21.
 Ezek. 25. 9.
 Amos 2. 1.

CHAP. 47. THE word of the LORD that came to Jeremiah the prophet ^aagainst the Philistines, ^bbefore that Pharaoh smote ²¹Gaza. ¶ Thus saith the LORD; ¶ Behold, ^cwaters rise up ^dout of the north, and shall be an overflowing flood, and shall overflow the land, and ^eall that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the ³land shall howl. At the ^enoise of the stamping of the hoofs of his strong ^fhorses, at the rushing of his chariots, ^{and} at the running of his wheels, the fathers shall not look back to ⁴their children for feebleness of hands; because of the day that cometh to spoil all the Philistines, ^{and} to cut off from ⁵Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, ⁶the remnant of ³the country of ^hCaphtor. ⁱBaldness is come upon Gaza; ^kAshkelon is cut off ^{with} the remnant of their ⁶valley: how long wilt thou ^jcut thyself? O thou ⁷sword of the LORD, how long ^{will it be} ere thou be quiet? ^jput up thyself ⁷into thy scabbard, rest, and be still. ⁸How can it be quiet, seeing the LORD hath ⁹given it a charge against Ashkelon, and against the sea shore? ⁹there hath he ⁹appointed it.

CHAP. 48. AGAINST ^aMoab. Thus saith the LORD of hosts, the

¹ Heb. *Azzah*.

² Heb. *the fulness thereof*.

³ Heb. *the isle*.

⁴ Heb. *gather thyself*.

⁵ Heb. *How canst thou?*

erring Jews who dwelt there. Why should they flee from their country, and trust in a heathen power, instead of endeavouring to live in a manner worthy of the noble destiny which was their true glory and ground of confidence?

XLVII. Pharaoh-Necho though defeated at Carchemish, was probably able to seize Gaza upon his retreat, when obviously the possession of so strong a fortress would be most useful to him to prevent the entrance of the victorious Chaldeans into Egypt.

² *waters rise up*] A metaphor for the assembling of an army (cp. marg. ref.).

out of the north] The Chaldean army must cross the Euphrates at Carchemish.

an overflowing flood] Or, *torrent*. To understand the metaphors of the Bible we must keep the natural phenomena of the country in mind. In Palestine rivers are torrents, dashing furiously along in the rainy seasons, and dry, or nearly so, in the summer.

all that is therein] The marg. rendering contrasts the wealth of Egypt, which forms its fulness, and the inhabitants.

³ *his strong horses*] War-horses, chargers. *the rushing of his chariots*] Rather, *the rattling*, the crashing noise which they make as they advance.

for feebleness of hands] The Philistines flee in such panic that a father would not even turn round to see whether his sons were effecting their escape or not.

⁴ *Because of the day that cometh to spoil*] *Because the day has come to devastate*.

The Philistines are called Tyre's remaining (i.e. last) helper, because all besides who could have assisted her have already suc-

cumbed to the Chaldean power. The judgment upon Philistia was in connexion with that upon Tyre, and it was fulfilled by expeditions sent out by Nebuchadnezzar under his lieutenants to ravage the country and supply his main army with provisions.

the country of Caphtor] *The coastland of Caphtor*. The Philistines came from the coast of the Egyptian Delta, and are called "a remnant" because they had been greatly reduced in numbers, partly by the long war of Psammetichus against Ashdod, partly by the capture of Gaza (r. 1), and partly by Assyrian invasions.

⁵ *Baldness*] Extreme mourning (see xvi. 6). *is cut off*] Others render, *is speechless* through grief.

with the remnant of their valley] Others, *O remnant of their valley, how long wilt thou cut thyself? Their valley* is that of Gaza and Ashkelon, the low-lying plain, usually called the Shefelah, which formed the territory of the Philistines. The reading of the LXX. is remarkable, *the remnant of the Anakim*, which probably would mean Gath, the home of giants (1 Sam. xvii. 4).

⁶ Or, *Alas, sword of Jehovah, how long wilt thou not rest!* For the answer, see r. 7.

XLVIII. This prophecy is an amplification of Isai. xv., xvi., and also introduces two verses 43, 44, from Isai. xxiv. 17, 18. Jeremiah's introduction of passages from older writers being accepted, it would seem that the passages borrowed are so interwoven with that which is Jeremiah's own, that they cannot be omitted as a later interpolation without destroying the whole. On the other hand in that which is the writer's own, and even in many of the alterations of

God of Israel; ¶Woe unto ^bNebo! for it is spoiled: ^cKiriat-haim is confounded and taken: ^dMisgab is confounded and dismayed. ^eThere shall be no more praise of Moab: in ^fHeshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt ^gbe cut down, O Madmen; ^hthe sword shall ⁱpursue thee. ^jA voice of crying shall be from ^kHoronaim, spoiling and great destruction. Moab is destroyed; ^lher little ones have caused a cry to be heard. ^mFor in the going up of Luhith ⁿcontinual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction. ^o¶Flee, save your lives, and be like ^pthe ^qheath in the wilderness. ^rFor because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and ^sChemosh shall go forth into ^tcaptivity with his ^upriests and his princes together. And ^vthe spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as ^wthe LORD hath spoken. ^xGive wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. ^yCursed be he that doeth the work of the LORD ^zdeceitfully, and cursed be he that keepeth back his sword from blood. ¶Moab hath been at ease from his youth, and he ^{aa}hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: there-

¹ Or, *The high place.*

² Or, *be brought to silence,* Isai. 15. 1.

³ Heb. *go after thee.*

⁴ Heb. *weeping with weeping.*

⁵ Or, *a naked tree.*

⁶ Or, *negligently.*

^b Num. 32. 38.

^c Num. 32. 37.

^d Isai. 16. 14.

^e Isai. 15. 4.

^f ver. 5.

^g Isai. 15. 5.

^h ch. 51. 0.

ⁱ ch. 17. 6.

^k Num. 21. 29.

^l ch. 43. 12.

^m ch. 40. 3.

ⁿ ch. 6. 26.

^o ver. 18.

^p Ps. 55. 6.

^q ver. 28.

^r 1 Sam. 15.

^s 3. 9.

^t Zeph. 1. 12.

the borrowed passages, Jeremiah's mode of expression is so clearly to be recognized that the whole must be acknowledged to be his.

From Isai. xvi. 13 it has been conjectured that Isaiah had an ancient prophecy before him, and that Jeremiah drew from the same source. Bearing in mind the number of prophetic writings mentioned in the Books of Chronicles which have not come down to us, there is nothing unreasonable in such a supposition.

1. *Against Moab*] Concerning Moab. *is confounded*] Is brought to shame.

Misgab] The high fort; some special fortress, probably Kir-haraseth (2 K. iii. 25).

2. *no more praise of Moab*] Lit. *The glory of Moab is no more*, i.e. Moab has no more cause for boasting.

Heshbon] This town now belonged to the Ammonites (xlix. 3) but was on the border. The enemy encamped there arranges the plan of his campaign against Moab.

In the original there is a play of words upon the names Heshbon and Madmen.

3. *Omit shall be*. "Spoiling and great destruction," lit. *breaking*, is the cry heard from Horonaim (Isai. xv. 5).

4. *Moab*] Probably the city elsewhere called Ar-Moab. See the LXX. of this verse.

5. Luhith was situated upon an eminence, and Jeremiah describes one set of weeping fugitives as pressing close upon another.

in the going down of Horonaim &c.] Rather, *in the descent of Horonaim they have heard the distresses of the cry of breaking*, i.e. the

cry of distress occasioned by the ruin inflicted by the enemy. It was situated in a hollow, probably near the Dead Sea.

6. *like the heath*] Or, *Like a destitute man*. See marg. ref. note.

7. *works*] Possibly the products of labour. The Versions render *fortifications*.

Chemosh] As the national god of Moab (Num. xxi. 29), he represents the whole land; and his being led into captivity implies the total ruin of those under his protection. His name here spelt *Chemish* is repeated in Car-chemish, i.e. the fortress of Chemish.

8. *the valley*] The lowlands on the East bank of the Jordan, and at the top of the Dead Sea.

the plain] An upland pasture; it answers very much to *downs*: so in r. 21.

10. *deceitfully*] Better as in marg.

11. Moab from the time it conquered the Enims (Dent. ii. 9, 10), and so became a nation, had retained quiet possession of its land, and enjoyed comparative prosperity. From the Moabite stone we gather, that king Mesha after the death of Ahab threw off the yoke of Israel; nor except for a short time under Jeroboam II. was Israel able to bring the Moabites back into subjection. They gradually drove the Reubenites back, and recovered most of the territory taken from the Amorites by Moses, and which originally had belonged to them.

he hath settled on his lees] Good wine was thought to be the better for being left to stand upon its sediment (Isai. xxv. 6), and in all cases its flavour was rendered thereby

- foro his taste ¹remained in him, and his scent is not changed.
- 12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and
- 13 shall empty his vessels, and break their bottles. And Moab shall be ashamed of ^aChemosh, as the house of Israel ^rwas
- 14 ashamed of ^aBeth-el their confidence. ¶ How say ye, ^r'We are
- 15 mighty and strong men for the war? ^a'Moab is spoiled, and gone up *out of* her cities, and ²his chosen young men are ^a'gone down to the slaughter, saith ^r'the King, whose name *is* the
- 16 LORD of hosts. The calamity of Moab *is* near to come, and his
- 17 affliction hasteth fast. All ye that are about him, bemoan him; and all ye that know his name, say, ^a'How is the strong staff
- 18 broken, and the beautiful rod! ¶ ^a'Thou daughter that dost inhabit ^bDibon, come down from *thy* glory, and sit in thirst; for ^c'the spoiler of Moab shall come upon thee, and he shall
- 19 destroy thy strong holds. O ³inhabitant of ^a'Aroer, ^c'stand by the way, and espy; ask him that fleeth, and her that escapeth,
- 20 and say, What is done? Moab is confounded; for it is broken down: ^d'howl and cry; tell ye it in ^a'Arnon, that Moab is spoiled,
- 21 and judgment is come upon ^a'the plain country; upon Holon,
- 22 and upon Jahazah, and upon Mephaath, and upon Dibon, and
- 23 upon Nebo, and upon Beth-diblathaim, and upon Kiriathaim,
- 24 and upon Beth-gamul, and upon Beth-meon, and upon ^e'Kerioth, and upon Bozrah, and upon all the cities of the land of Moab,
- ^a See Isai. 9. 4.
^b Isai. 47. 1.
^c ch. 46. 19.
^d Num. 21. 30.
^e Isai. 15. 2.
^f ver. 8.
^g Deut. 2. 36.
^h 1 Sam. 4. 13. 16.
ⁱ Isai. 16. 7.
^j See Num. 21. 13.
^k ver. 8.
^l ver. 41.
^m Amos 2. 2.

¹ Heb. stood.² Heb. the choice of.³ Heb. inhabitress.

stronger (marg. ref.). By being emptied from vessel to vessel it became vapid and tasteless. So a nation by going into captivity is rendered tame and feeble. By his taste is meant the flavour of the wine, and so Moab's national character.

12. I will send tilters unto him and they shall tilt him, and they shall empty his vessels, and break their pitchers in pieces. Pitchers originally meant skins, but the word came to signify small earthenware jars (Isai. xxx. 14): thus the Chaldeans shall destroy of Moab everything that has contained the wine of her political life both small and great.

13. Israel was ashamed of Beth-el After Salmaneser had carried Israel away, they could trust no longer in the calf of Bethel established by Jeroboam.

14. mighty] Heroes, veteran warriors.

15. Rather, Moab is spoiled, and her cities have gone up, i.e. in smoke, have been burnt (Josh. viii. 20, 21). Others render, The waster of Moab and of her towns is coming up to the attack, and her chosen youths are gone down to the slaughter.

16. near to come] Twenty-three years elapsed between the fourth year of Jehoia-kim, when this prophecy was spoken, and its accomplishment by the invasion of Moab five years after the capture of Jerusalem. So slowly does God's justice move onwards.

17. The lamentation over Moab uttered by those round about him, i.e. the neighbouring nations, and those that know his name, nations more remote, who know little more than that there is such a people, takes the

form of an elegy. The metaphorical expressions, staff of strength, and rod or sceptre of beauty, indicate the union of power and splendour in the Moabite kingdom.

18. sit in thirst] Jeremiah draws a picture of the conquered inhabitants, collected outside the walls, waiting for their captors to march them away to the slave mart. The enemy occupied with plundering the houses of Dibon thinks little of the hunger and thirst of his prisoners.

strong holds] The remains of the fortifications of Dibon are still visible.

19. Aroer] On the Arnon, due South of Dibon. If Dibon falls, the turn of Aroer will come next, and therefore its inhabitants are to be on the look out, asking for news.

20. Or, Moab is ashamed, because she (Dibon) is broken by her fortifications being battered down.

21. Holon] This place apparently took its name from caverns in its neighbourhood.

22. Beth-diblathaim] i.e. the house of the two cakes of figs, perhaps so called from two hills in its neighbourhood. Hos. i. 3 note.

23. Beth-meon] Meon is probably the Moabite Olympus, and thus Beth-Baal-Meon, the full name of this town (Josh. xiii. 17), would signify the place where the heavenly Baal was worshipped.

24. Kerioth] A synonym of Ar, the old capital of Moab. It appears to have been a considerable place, and has been identified with El-Korriat, situated on the long ridge of Mount Attarus.

Bozrah] Probably the Bosora mentioned

25 far or near. ^kThe horn of Moab is cut off, and his ^larm is
 26 broken, saith the LORD. ¶ ^mMake ye him drunken: for he
 magnified *himself* against the LORD: Moab also shall wallow in
 27 his vomit, and he also shall be in derision. For ⁿwas not Israel
 a derision unto thee? ^owas he found among thieves? for since
 28 thou spakest of him, thou ^pskippedst for joy. O ye that dwell
 in Moab, leave the cities, and ^qdwell in the rock, and be like
^rthe dove *that* maketh her nest in the sides of the hole's mouth.
 29 We have heard the ^rpride of Moab, (he is exceeding proud) his
 loftiness, and his arrogancy, and his pride, and the haughtiness
 30 of his heart. I know his wrath, saith the LORD; but *it shall*
 31 *not be so*; ^shis lies shall not so effect *it*. ¶ Therefore ^twill I
 howl for Moab, and I will cry out for all Moab; ^umine heart shall
 32 mourn for the men of Kir-heres. ^vO vine of Sibmah, I will
 weep for thee with the weeping of Jazer: thy plants are gone
 over the sea, they reach *even* to the sea of Jazer: the spoiler is
 33 fallen upon thy summer fruits and upon thy vintage. And ^wjoy
 and gladness is taken from the plentiful field, and from the land
 of Moab; and I have caused wine to fail from the wine presses:
 none shall tread with shouting; *their shouting shall be no shout-*
 34 *ing*. ^xFrom the cry of Heshbon *even* unto Elealeh, and *even*
 unto Jahaz, have they uttered their voice, ^yfrom Zoar *even* unto
 Horonaim, *as* an heifer of three years old: for the waters also
 35 of Nimrim shall be ^zdesolate. Moreover I will cause to cease in
 Moab, saith the LORD, ^ahim that offereth in the high places, and
 36 him that burneth incense to his gods. Therefore ^bmine heart
 shall sound for Moab like pipes, and mine heart shall sound like

^k Ps. 75. 10.^l See Ezek.

30. 21.

^m ch. 25. 15,

27.

ⁿ Zeph. 2. 8.^o See ch. 2. 20.^p Ps. 55. 6.

ver. 9.

^q Cant. 2. 14.^r Isai. 16. 6.^s Isai. 10. 6.

ch. 50. 38.

^t Isai. 15. 5.^u Isai. 16. 8, 9.^w Isai. 16. 10.^x Isai. 15. 4,

5, 6.

^y Isai. 15. 5.

ver. 6.

^a Isai. 15. 2.^b Isai. 16. 11.¹ Or, *movedst thyself*.² Or, *those on whom he**stayeth* (Heb. *his Lars*) *do*
not right.³ Heb. *desolations*.

in 1 Macc. v. 26 in company with Bosor, *i.e.* Bezer. As the word means *sheepfolds*, it was no doubt a common name for places in this upland region, fit only for pasturage.

25. *The horn* ¹*i.e.* his pride (marg. ref.); *his arm*, *i.e.* his strength (xvii. 5).

26. *Make ye him drunken*] With the wine-cup of God's fury, till terror deprive him of his senses.

27. *was he found* &c.] Or, *was he found among thieves that so often as thou speakest of him thou waggest thy head?*—in contempt for a fallen enemy.

28. *dwell in the rock*] See iv. 20. The sole chance of escape is refuge in inaccessible fastnesses.

in the sides...] On the further side of the mouth of the pit. The wild rock pigeon invariably selects deep ravines for its nesting and roosting.

30. *but it shall not be so*] Most commentators translate, *I know, saith Jehorah, his arrogancy, and the emptiness of his boastings; they have wrought emptiness.*

31. *mine heart* &c.] Rather, "there shall be mourning for" &c.

32. Or, *More than the weeping of Jazer* over its ruined vineyards *will I weep for thee, O vine of Sibmah*. Cp. marg. ref. Jazer lies in an upland valley about fifteen miles North of Heshbon.

thy plants &c.] *Thy branches are gone over the sea*, *i.e.* the power of Moab is felt even on the western side of the Dead Sea; *they reached* &c.

33. *winepresses*] Rather, *wine-vats*, into which the wine runs from the presses. *their shouting shall be no shouting*] The vintage shout is—silence. For the vines have been destroyed, and desolation reigns where once was the joyful cry of those who tread the grapes.

34. The meaning is that, taking up the lamentation of Heshbon, the Moabites break forth into a wail, heard as far as Elealeh, scarcely two miles distant (Num. xxxii. 37), but thence spreading over the land to towns on the southern and south-western borders of the land.

an heifer of three years old] Applied in Isai. xv. 5 to Zoar, but here to Horonaim. Some take "an heifer" as a proper name, and render, *Eglah for the third part* (cp. Isai. xix. 24). Zoar, Horonaim, and Eglah formed a tripolis, or confederacy of three towns, and Eglah might therefore be put after either one or the other.

Nimrim] Probably the Wady-en-Nemeirah at the south-eastern end of the Dead Sea.

36. *like pipes*] A wind instrument, used at funerals (Matt. ix. 23).

° Isai. 15. 7.
 ° Isai. 15. 2, 3.
 ch. 47. 5.
 ° Gen. 37. 34.

f ch. 22. 28.

° ch. 49. 22.
 Hos. 8. 1.
 Hab. 1. 8.
 ° Isai. 8. 8.
 ° ver. 24.
 ° Isai. 13. 8.
 ch. 30. 6.
 Mic. 4. 9.
 ° Ps. 83. 4.
 Isai. 7. 8.
 ° Isai. 24. 17,
 18.
 ° See ch. 11.
 23.

° Num. 21. 28.

° Num. 24. 17.

° Num. 21. 29.

r ch. 49. 6.

° Ezek. 21.
 28. & 25. 2.

pipes for the men of Kir-heres: because 'the riches *that he hath*
 37 gotten are perished. For 'every head *shall be* bald, and every
 beard 'clipped: upon all the hands *shall be* cuttings, and 'upon
 38 the loins sackcloth. *There shall be* lamentation generally upon
 all the housetops of Moab, and in the streets thereof: for I
 have broken Moab like 'a vessel wherein *is* no pleasure, saith
 39 the LORD. They shall howl, *saying*, How is it broken down!
 how hath Moab turned the 'back with shame! so shall Moab be
 40 a derision and a dismaying to all them about him. ¶ For thus
 saith the LORD; Behold, 'he shall fly as an eagle, and shall
 41 'spread his wings over Moab. '3Kerioth is taken, and the
 strong holds are surprised, and 'the mighty men's hearts in
 Moab at that day shall be as the heart of a woman in her pangs.
 42 And Moab shall be destroyed 'from *being* a people, because he
 hath magnified *himself* against the LORD. '4Fear, and the pit,
 and the snare, *shall be* upon thee, O inhabitant of Moab, saith
 44 the LORD. He that fleeth from the fear shall fall into the pit;
 and he that getteth up out of the pit shall be taken in the snare:
 for 'I will bring upon it, *even* upon Moab, the year of their
 45 visitation, saith the LORD. They that fled stood under the
 shadow of Heshbon because of the force: but 'a fire shall come
 forth out of Heshbon, and a flame from the midst of Sihon, and
 'shall devour the corner of Moab, and the crown of the head of
 46 the 'tumultuous ones. 'Woe be unto thee, O Moab! the people
 of Chemosh perisheth: for thy sons are taken 'captives, and thy
 47 daughters captives. Yet will I bring again the captivity of
 Moab 'in the latter days, saith the LORD. ¶ Thus far *is* the
 judgment of Moab.

CHAP. 49. ° CONCERNING 'the Ammonites. ¶ Thus saith the

1 Heb. *diminished*.

2 Heb. *neck*.

3 Or, *The cities*.

4 Heb. *children of noise*.

5 Heb. *in captivity*.

6 Or, *Against*.

the riches that he hath gotten] Lit. *that which remains over, a superfluity*.

37. *cuttings*] Cp. xvi. 6, and marg. ref.

38. *generally*] Rather, *entirely*.

39. Lit. *How is it broken down! they wail!*

How hath Moab turned the back in shame!

Yea, Moab is become a laughter and a terror

(xvii. 17) to all who are round about him.

40. The rapid and irresistible attack of Nebuchadnezzar is compared to the impetuous dash of the eagle on its prey (Deut. xxviii. 49).

41. *surprised*] *captured by force*.

45. *because of the force*] Rather, *without force*. Translate, *The fugitives have stood, (i.e. halted) powerless in the shadow of Heshbon*. As Heshbon was the capital of the Ammonites, the sense is that the defeated Moabites looked to Ammon for protection.

but a fire...] Not only will Ammon refuse aid to Moab, but her ruin is to come forth from Heshbon. To shew this Jeremiah has recourse to the old triumphal poetry of the Mosaic age (marg. ref.).

the corner] i.e. of the beard...*the crown of the head*] The fire of war consumes both far and near, both hair and beard, i.e. everything that it can singe and destroy.

the tumultuous ones] Lit. *sons of the battle-shout, the brave Moabite warriors*.

47. *bring again the captivity*] [Or, "restore the prosperity"]. A similar promise is given to Egypt, Ammon, and Elam (xvi. 26, xlix. 6).

Thus far...Moab] An editorial note by the same hand as the last words of li. 64.

XLIX. To the North of the Moabites lay the country of the Ammonites, a closely allied nation (Gen. xix. 37, 38) who claimed that the land assigned to the tribe of Gad had originally belonged to them (Judg. xi. 13). They seem to have been far less civilized than the Moabites, and possessed but one stronghold, Rabbah, not devoting themselves to agriculture, but wandering with their flocks over the Arabian wastes. When, however, Tiglath-Pileser carried the inhabitants of Gilead into captivity, the Ammonites occupied much of the vacant land, and many of them probably adopted a more settled life; at this time they even possessed Heshbon, once the frontier town between Reuben and Gad. It is this seizure of the territory of Gad which forms the starting-point of Jeremiah's prediction. Older prophecies against Ammon are Amos i. 13-15; Zeph. ii. 8-11.

- gatherers come to thee, would they not leave *some* glean-
 grapes? if thieves by night, they will destroy ¹till they have
 enough. ²But I have made Esau baro, I have uncovered his
 secret places, and he shall not be able to hide himself: his seed
 is spoiled, and his brethren, and his neighbours, and ³he is not.
 Leave thy fatherless children, I will preserve *them* alive; and
 let thy widows trust in me. For thus saith the LORD; Behold,
 they whose judgment *was* not to drink of the cup have as-
 suredly drunken; and *art* thou he *that* shall altogether go un-
 punished? thou shalt not go unpunished, but thou shalt surely
 drink of it. For ⁴I have sworn by myself, saith the LORD, that
 Bozrah shall become a desolation, a reproach, a waste, and a
 curse; and all the cities thereof shall be perpetual wastes.
 ¶I have heard a rumour from the LORD, and an ambassador
 is sent unto the heathen, *saying*, Gather ye together, and come
 against her, and rise up to the battle. For, lo, I will make
 thee small among the heathen, and despised among men. Thy
 terribleness hath deceived thee, and the pride of thine heart,
 O thou that dwellest in the clefts of the rock, that holdest the
 height of the hill: ⁵though thou shouldest make thy nest as
 high as the eagle, ⁶I will bring thee down from thence, saith
 the LORD. Also Edom shall be a desolation: ⁷every one that
 goeth by it shall be astonished, and shall hiss at all the plagues
 thereof. ⁸As in the overthrow of Sodom and Gomorrah and the
 neighbour cities thereof, saith the LORD, no man shall abide
 there, neither shall a son of man dwell in it. ¶Behold, he
 shall come up like a lion from ⁹the swelling of Jordan against
 the habitation of the strong: but I will suddenly make him run
- ² Mal. 1. 3. 10
³ Isai. 17. 14. 11
⁴ Obad. 16. 12
⁵ Gen. 22. 16. 13
⁶ Isai. 45. 23. 14
⁷ Isai. 34. 6. 15
⁸ & 63. 1. 16
⁹ Obad. 1. 2. 17
¹⁰ Obad. 4. 18
¹¹ Job 39. 27. 19
¹² Amos 9. 2. 20
¹³ ch. 18. 16. 21
¹⁴ Gen 10. 25. 22
¹⁵ ch. 50. 40. 23
¹⁶ Amos 4. 11. 24
¹⁷ ch. 50. 44. 25
¹⁸ ch. 12. 5. 26

¹ Heb. *their sufficiency.*

will not leave any glean-
 ing: if thieves by night, they will destroy their fill.

10. But] For. The reason why the invaders destroy Edom so completely. His secret places are the hiding-places in the mountains of Seir.

his seed] Esau's seed, the Edomites; his brethren are the nations joined with him in the possession of the land, Amalek, and perhaps the Simeonites; his neighbours are Dedan, Tema, Buz.

11. As with Moab (xlviii. 47), and Ammon (xlix. 6), so there is mercy for Edom. The widows shall be protected, and in the orphans of Edom the nation shall once again revive.

12. Translate, Behold they whose rule was not to drink of the cup shall surely drink &c. It was not the ordinary manner of God's people to suffer from His wrath: but now when they are drinking of the wine-cup of fury (xxv. 15), how can those not in covenant with Him hope to escape?

14-18. The second strophe, Edom's chastisement.

14. rumour] Or, "revelation." ambassador] Or, messenger, i.e. herald. The business of an ambassador is to negotiate, of a herald to carry a message.

15. small &c.] Rather, small among the nations, i.e. of no political importance.

16. Edom's "terribleness" consisted in her cities being hewn in the sides of inaccessible rocks, whence she could suddenly descend for predatory warfare, and retire to her fastnesses without fear of reprisals.

the clefts of the rock] Or, the fastnesses of Sela, the rock-city, Petra (see Isai. xvi. 1). the hill] i.e. Bozrah.

17. Better, And Edom shall become a terror: every passer by shall be terrified, and shudder &c.

18. neighbour &c.] Admah and Zeboim. a son of man] i.e. "Any man." From A.D. 536 onwards, Petra suddenly vanishes from the pages of history. Only in the present century was its real site discovered.

19-22. Concluding strophe. The fall of Edom is compared to the state of a flock worried by an enemy strong as a lion (iv. 7), and swift as an eagle.

19. the swelling of Jordan] Or, the pride of Jordan, the thickets on his banks (margin. ref. note).

against the habitation of the strong] Or, to the abiding pasturage. The lion stalks forth from the jungle to attack the fold, sure to find sheep there because of the perennial (evergreen) pasturage: but I will suddenly make him (the flock, Edom) run away from her (or it, the pasturage).

- away from her: and who is a chosen man, that I may appoint over her? for 'who is like me? and who will 'appoint me the time? and 'who is that shepherd that will stand before me? ^{• Ex. 15. 11.}
^{• Job 41. 10.}
 20 Therefore hear the counsel of the LORD, that he hath taken ag. inst Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate ^{• ch. 50. 45.}
 21 with them. [•] The earth is moved at the noise of their fall, at ^{• ch. 50. 46.}
 22 the cry the noise thereof was heard in the [•] Red sea. Behold, 'he shall come up and fly as the eagle, and spread his wings ^{• ch. 4. 13.}
 over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.
 23 [•] Concerning Damascus. ¶ Hamath is confounded, and Arpad: ^{• Isai. 17. 1.}
 for they have heard evil tidings: they are [•] fainthearted; ^{• Amos 1. 3.} there is ^{• Zech. 9. 1.}
 24 sorrow [•] on the sea; it cannot be quiet. Damascus is waxed ^{• Isai. 57. 20.}
 feeble, and turneth herself to flee, and fear hath seized on her: [•] anguish and sorrows have taken her, as a woman in travail. ^{• Is. i. 13. 8.}
 25, 26 How is [•] the city of praise not left, the city of my joy! ^{• ch. 4. 31.} There- ^{• ch. 33. 9.}
 fore her young men shall fall in her streets, and all the men of ^{• ch. 51. 4.}
 27 war shall be cut off in that day, saith the LORD of hosts. And [•] I will kindle a [•] fire in the wall of Damascus, and it shall con- ^{• Amos 1. 4.}
 sume the palaces of Benhadad.
 28 [•] Concerning Kedar, and concerning the kingdoms of Hazor, ^{• Isai. 21. 13.}

¹ Or, *convent me in judgment.*

² Heb. *W'edy sea.*
³ Heb. *melted.*

⁴ Or, *as on the sea.*

and who is a chosen...] Better, and I will appoint over it, the abandoned land of Edom, him who is chosen, i.e. my chosen ruler Nebuchadnezzar.

who will appoint me the time?] The plaintiff, in giving notice of a suit, had to mention the time when the defendant must appear (see marg.). Jehovah identifies Himself with Nebuchadnezzar (xxv. 9), and shews the hopelessness of Edom's cause. For who is like Jehovah, His equal in power and might? Who will dare litigate with Him, and question His right? &c.

20. Surely the least...] Rather, Surely they will worry them, the feeble ones of the flock: surely their pasture shall be terror-stricken over them. No shepherd can resist Nebuchadnezzar (v. 19), but all flee, and leave the sheep unprotected. Thereupon the Chaldeans enter, and treat the poor feeble flock so barbarously, that the very fold is horrified at their cruelty.

21. is moved] Quakes.
 at the cry...] The arrangement is much more poetical in the Hebrew, *The shriek—to the sea of Suph* (Exod. x. 19 note) *is heard its sound.*

22. Nebuchadnezzar shall swoop down like an eagle, the emblem of swiftness.

23. Though the superscription is confined to Damascus, the prophecy relates to the whole of Aram, called by us Syria, which was divided into two parts, the northern, of which Hamath was the capital, and the south-eastern, belonging to Damascus.

Hamath is confounded] Or, is ashamed. For Hamath see Isai. x. 9 note. Arpad lay about fourteen miles north of Aleppo, at a place now called Tel Erfad.

fainthearted] The sinews are relaxed, unknit, through terror.

there is sorrow on the sea] In the sea. As the sea is used (marg. ref.) of the agitation of the thoughts of evil men, its sense here also probably is, there is sorrow, or rather anxiety, in the agitated hearts of the Syrians.

24. and turneth] Omit and. The original is a rapid sequence of unconnected sentences. *Damascus is unnerved; she turned to flee, and a trembling seized her; anguish and writhings took hold of her &c.*

25. An exclamation of sorrow wrung from the prophet at the thought of the people of Damascus remaining to be slaughtered. The words *my joy* express the prophet's own sympathy. The praise of Damascus for beauty has been universal from the days of Naaman (2 K. v. 12), to those of recent travellers.

27. See marg. ref. and 1 K. xi. 14 note.

28. Hazor, derived from a word signifying an unwall'd village, is a general appellation of those Arab tribes who were partially settled, while Kedar signifies the Bedawin, who used only tents. Some think that Hazor is another way of spelling Jeter, i.e. Ituræ, whose inhabitants, with the Kedarenes, would naturally be called *the sons of the East.*

- which Nebuchadrezzar king of Babylon shall smite. ¶ Thus saith the LORD; ¶ Arise ye, go up to Kedar, and spoil the men of the east. Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, 'Fear ye on every side. 'Flee, get you far off, dwell deep, O ye inhabitants of Hazer, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD. And Hazer shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.
- 34 The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, ¶ Thus saith the LORD of hosts; ¶ Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them: and I will set my throne in Elam, and will destroy

¹ Heb. *sit greatly*.

² Or, *that is at ease*.

³ Heb. *cut off into corners*,
or, *that have the corners*

of their hair *polled*.

shall smite] Or, smote.
29. curtains] The hangings of the tents.
Fear is on every side] *Mayor-missabib* (see vi. 25 note); a cry, indicating the panic which followed the unexpected onset of the enemy.
30. a purpose against you] Others read "against them" (the wealthy nation, v. 31).
31. the wealthy nation] Or, a nation at rest, living securely and in confidence.
which dwell alone] They dwell alone, i.e. have neither alliances with other nations, nor intercourse by commerce.
32. them...corners] Or, those who clip the corners of their beards (cp. ix. 26).
33. dragons] i.e. jackals.
34. against Elam] Or, concerning Elam. This country, better known as Susiana, is the modern Chuzistan, and lies on the East of Chaldaea, from which it is separated by the Tigris. In the cuneiform inscriptions we find the Elamites on friendly terms with Babylon. The suggestion therefore that they served as auxiliaries in the Chaldaean army in the expedition against Judah is not improbable. It was in the first year of

Zedekiah that this prophecy was written, and thus it is a little prior to the prophecies against Babylon (li. 59), which immediately follow. The words, *the Elam*, appear in the LXX. in xxv. 14, followed by this prophecy, while in xxvi. 1 we find, *In the beginning of the reign of king Zedekiah there was this word about Elam*, followed in v. 2 by the prophecy (ch. xlvi. of the Hebr.) against Egypt. This is a proof simply of the confusion which existed in the Egyptian transcripts of the prophecies relating to the nations. See p. 162.

35. The bow was the national weapon of Elam, and therefore the chief of their might, that on which their strength in war depended.

36. In a whirlwind violent gales seem to blow from every quarter, and whatever is exposed to their fury they scatter over the whole country. With similar violence the whole nation of Elam shall be dispersed far and wide.

38. Lit. king and princes. Elam will lose its independence, and henceforward have no native ruler with his attendant officers.

39 from thence the king and the princes, saith the LORD. But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD. ch. 48. 47.

CHAP. 50. THE word that the LORD spake against Babylon and against the land of the Chaldeans¹ by Jeremiah the prophet.

2 ¶ Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. ¶ For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They

^a Isai. 13. 1.
& 21. 1. & 47. 1.

^b Isai. 46. 1.
^c ch. 43. 12.
^d ch. 51. 48.
^e Isai. 13. 17,
^f 18, 20.

^g Hos. 1. 11.
^h Ezra 3. 12.
ⁱ Ps. 126. 5.
^j Zech. 12. 10.
^k Hos. 3. 5.

¹ Heb. *by the hand of Jeremiah.*

² Heb. *lift up.*

39. *Elam*] Elam was subject to Babylon (Dan. viii. 2), and its capital Shushan a favourite residence of the Persian kings (Esther i. 2). Of its subsequent fate we know little; the Elamites continued to exist, and members of their nation were present at Pentecost among those chosen to represent the Gentile world at the first preaching of the Gospel (Acts ii. 9).

L., LI. Many critics have endeavoured to shew that this prophecy was not written by Jeremiah. Others grant that Jeremiah was the true author, yet assert that the prophecy has been largely interpolated. The arguments for its authenticity are briefly; (a) The superscription (l. 1), and the appended history (li. 59-64); (b) The general admission that the style is Jeremiah's; (c) The fact that the author was living at Jerusalem (l. 5, where read *hitherward*, not *thitherward*); (d) The Medes and not the Persians are described as the future conquerors of Babylon (li. 11, 28). The knowledge of topography and Babylonian customs is not more than Jeremiah may have learnt from the Chaldeans when they were at Jerusalem in the fourth, and again in the eleventh year of Jehoiakim: and there was constant intercourse by letter and otherwise between Babylon and Jerusalem.

The prophecy may be considered essential to the right discharge by Jeremiah of the duties of his office. He had foretold the capture and ruin of Jerusalem, not from love to Babylon, but as a necessary act of the Divine justice, and as the one remedy for Judah's sins. He recognized the Chaldeans as Jehovah's ministers; but recognizing also that they practised wanton barbarities, and claimed the glory for themselves and their gods, he proclaimed that Babylon must be punished for its cruelty, its pride, and its idolatry.

The date is fixed by li. 59. With this agrees the internal evidence.

Though deficient in arrangement the prophecy is full of grand ideas; and the similarity between passages in this prophecy and Isaiah illustrates the large knowledge which Jeremiah evidently possessed of the earlier Scriptures, and the manner in which, consciously or unconsciously, he has perpetually imitated them in his own writings.

1. 1. *against...against*] **Concerning.**

2. *confounded...confounded*] **ashamed...ashamed.**

Merodach] This deity, in the inscriptions Marduk, was the tutelary god of Babylon, and Nebuchadnezzar, who called his son Evil-Merodach, appears to have been especially devoted to his service. He was really identical with Bel, and his equivalent among the planets was Jupiter: and as such he was styled "King of heaven and earth."

3. *out of the north*] Media lay to the North-West of Babylon. This constant use of the North, the quarter where the sun never shines, and therefore the region of darkness, is symbolical of the region whence danger ever comes.

they shall remove &c.] Translate, as in ix. 10, *from man even to cattle they are fled, they are gone.*

4. The fall of Babylon is to be immediately followed by the return of the exiles homewards, in tearful procession, because they go as penitents; and yet with joy, because their faces are towards Zion. The cessation moreover of the schism between Israel and Judah is one of the signs of the times of the Messiah (Isaiah xi. 12, 13), and symbolically represents the gathering together of the warring empires of the world under the peaceful sceptre of the Church's King.

going and weeping: they shall go] Omit the colon; i.e. *they go ever onward weeping.*

- shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in 'a perpetual covenant *that shall not be forgotten*. ¶ My people hath been ¹lost sheep: their shepherds have caused them to go astray, they have turned them away *on* ²the mountains: they have gone from mountain to hill, they have forgotten their 'resting-place. All that found them have ³devoured them: and ⁴their adversaries said, 'We offend not, because they have sinned against the LORD, ⁵the habitation of justice, even the LORD, ⁶the hope of their fathers. 'Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be ⁷as the he goats before the flocks. 'For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall 'set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty ⁸expert man; 'none shall return in vain. And Chaldea shall be a spoil: ⁹all that spoil her shall be satisfied, saith the LORD. 'Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown ¹⁰fat 'as the heifer at grass, and 'bellow as bulls; your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert. Because of the wrath of the LORD it shall not be inhabited, 'but it shall be wholly desolate: 'every one that goeth by Babylon shall be astonished, ¹¹and hiss at all her plagues. ¶ Put yourselves in array against Babylon round about: all ye ¹²that bend the bow, shoot at her, ¹³spare no arrows: for she hath sinned against the LORD. Shout against her round about: she hath ¹⁴given her hand: her foundations are fallen, 'her walls are thrown down: for 'it is the
- ¹ Heb. *place to lie down in*.
² Or, *destroyer*.
³ Heb. *big, or, corpulent*.
⁴ Or, *neigh as steeds*.

5. *thitherward*] **Hitherward**; the writer evidently was at Jerusalem.

6. *their shepherds... mountains*] Some translate *Their shepherds*, i.e. civil rulers (ii. 8 note) have led them astray upon the seducing mountains:—the mountains being the usual places where idolatry was practised.

their restingplace] Their fold (Ps. xxiii. 2).
 7. *offend not*] i.e. "are not guilty." Israel having left the fold, has no owner, and may therefore be maltreated with impunity.

habitation of justice] In xxxi. 23 applied to Jerusalem: here, Jehovah alone is the true pasturage, in Whom His people will find safety, rest, and plenty.

8. So firmly did the Jews settle themselves in Babylon under Jeremiah's counsels, that they were the last to abandon the place.

he goats] See Isai. xiv. 9 note.

9. *I will raise*] Or, *stir up*.

an assembly of great nations] The Medo-Persian empire was as such an aggregate of discordant nations as that of Babylon.

from thence] From the North, i.e. by the great nations coming thence.

return in rain] A proverbial expression for ill success (cp. Isai. lv. 11). Here the skilful warrior returns not empty.

10, 11. Or, *Chaldea shall become a spoil... for thou wast glad, thou exultedst, ye plunderers of mine heritage*.

because ye are grown fat] Rather, *for thou leapedst, skippedst* as an animal does when playing.

as the heifer at grass] Or, *as a heifer threshing*. When threshing cattle were allowed to eat their fill (Deut. xxv. 4), and so grew playful.

bellow as bulls] Better as in marg.
 12. *your mother*] i.e., Babylon. *Confounded... ashamed*. Or, *ashamed... blush*.

behold &c.] Translate, *Behold she is the hindermost of the nations, a desert, a thirsty land, and a waste*:—the reason why Babylon is to blush. Once the head of gold (Dan. ii. 32), she is now the lowest of earthly powers.

14. Place the colon after *low*.

15. *Shout*] i.e. spoken of the war-cry. So in Isai. xlii. 13, where God is compared to a warrior, it is said *He shall shout* (A. V. *cry*), i.e. raise the war-cry.

she hath given her hand] The sign of submission (cp. 1 Chr. xxix. 24 marg.).

foundations] Or, *buttresses*. LXX. *battlements*.

vengeance of the LORD: take vengeance upon her; ^has she
 16 hath done, do unto her. Cut off the sower from Babylon, and
 him that handleth the ⁱsickle in the time of harvest: for fear of
 the oppressing sword ⁱthey shall turn every one to his people, and
 17 they shall flee every one to his own land. ¶ Israel is ^ka scattered
 sheep; ⁱthe lions have driven ^{him} away: first ^mthe king of
 Assyria hath devoured him; and last this ⁿNebuchadrezzar king
 18 of Babylon hath broken his bones. Therefore thus saith the
 LORD of hosts, the God of Israel; Behold, I will punish the
 king of Babylon and his land, as I have punished the king of
 19 Assyria. ^oAnd I will bring Israel again to his habitation, and
 he shall feed on Carmel and Bashan, and his soul shall be satis-
 20 fied upon mount Ephraim and Gilead. In those days, and in
 that time, saith the LORD, ^pthe iniquity of Israel shall be sought
 for, and *there shall be none*; and the sins of Judah, and they
 shall not be found: for I will pardon them ^qwhom I reserve.
 21 ¶ Go up against the land ^rof Merathaim, *even* against it, and
 against the inhabitants of ^sPekod: waste and utterly destroy
 after them, saith the LORD, and do ^taccording to all that I have
 22 commanded thee. ^uA sound of battle is in the land, and of
 23 great destruction. How is ^vthe hammer of the whole earth
 cut asunder and broken! how is Babylon become a desolation
 24 among the nations! I have laid a snare for thee, and thou art
 also taken, O Babylon, ^wand thou wast not aware: thou art
 found, and also caught, because thou hast striven against the
 25 LORD. The LORD hath opened his armoury, and hath brought
 forth ^xthe weapons of his indignation: for this is the work of
 26 the Lord GOD of hosts in the land of the Chaldeans. Come
 against her ^yfrom the utmost border, open her storehouses:

¹ Or, *scythe*.² Or, *of the rebels*.³ Or, *Visitation*.⁴ Heb. *from the end*.^h Ps. 137. 8.
ver. 20.ⁱ Isai. 13. 14.
^k ver. 6.^l ch. 2. 15.
^m 2Kin. 17. 6.
ⁿ 2 Kin. 24.
10, 14.^o Isai. 65. 10.
Ezek. 34. 13.
14.^p ch. 31. 34.^q Isai. 1. 9.^r Ezek. 23. 23.^s Isai. 10. 6.
ch. 34. 22.^t ch. 1. 1. 54.
^u Isai. 14. 6.
ch. 51. 20.^v ch. 51. 8.
Dan. 5. 30.^w Isai. 13. 5.

16. The population is to be destroyed so utterly that the rich fields of Babylonia are to remain untilled.

they shall turn] The full force of the words will be seen if it be remembered that it had been the policy of Nebuchadnezzar to compel citizens selected from the vanquished nations to settle in Babylonia.

17. *Israel is a scattered sheep*] i.e. is like a flock which has been scared and driven in all directions; for lions have chased him.

first the king &c.] Rather, the first lion ate him, even the king of Assyria; and this one, the last, hath picked his bones, even Nebuchadnezzar &c. The constant wasting of the land by the Assyrians had so lessened the number of Israel, that Nebuchadnezzar had but the bones to pick.

19. Or, *I will bring Israel* (the scared sheep) *back to his pasture* (see r. 7) and he shall graze &c. The places named are the districts of Palestine most famous for their rich herbage.

20. *those days*] The days of the Messiah. *rescure*] Or, *permit to remain*: hence the remnant, a word pregnant with meaning in the language of the prophets. See Isai. viii. 18 note (2).

21. *the land of Merathaim*] of double rebellion. Like Mitsraim, i.e. the two Egypts,

Aram-Naharaïm, i.e. Syria of the two rivers, or Mesopotamia, it is a dual. It may have been a real name; or—the dual ending being intensive—it may mean the land of very great rebelliousness.

Pekod] Possibly a Babylonian town.

waste] Rather, *slay*, v. 27.

23. *the hammer*] Babylon, by whose instrumentality Jehovah had crushed the nations, is now cut asunder, i.e. the head of iron or bronze is cut away from the wooden handle, and broken.

24. *I have laid a snare for thee*] Babylon, the impregnable, was taken (according to Herodotus) by Cyrus by stratagem. Having diverted the waters of the Euphrates, he entered the city by the river channel: but see Dan. v. 1 note.

and thou wast not aware] Better lit., and thou didst not know it.

25. By a grand figure the prophet describes Jehovah arming Himself that in person He may execute justice upon the wicked city.

for this is the work] Rather, for my Lord Jehovah of hosts hath a work to do in the land of the Chaldeans.

26. *against her*] Or, to her, in order to plunder her. *Her storehouses* (lit. granaries) are to burst open, the corn piled up in

- ¹ cast her up as heaps, and destroy her utterly: let nothing of
² her be left. Slay all her ²bullocks; let them go down to the
slaughter: woe unto them! for their day is come, the time of
³ their visitation. The voice of them that flee and escape out
of the land of Babylon, ⁴to declare in Zion the vengeance of
the LORD our God, the vengeance of his temple. Call together
the archers against Babylon: ⁵all ye that bend the bow, camp
against it round about; let none thereof escape: ⁶recompense
her according to her work; according to all that she hath done,
do unto her: ⁷for she hath been proud against the LORD, against
the Holy One of Israel. ⁸Therefore shall her young men fall in
the streets, and all her men of war shall be cut off in that day,
⁹saith the LORD. Behold, I am against thee, O thou ¹⁰most
proud, saith the Lord GOD of hosts: for ¹¹thy day is come, the
time ¹²that I will visit thee. And ¹³the most proud shall stumble
and fall, and none shall raise him up: and ¹⁴I will kindle a fire
in his cities, and it shall devour all round about him. ¶ Thus
saith the LORD of hosts; The children of Israel and the children
of Judah ¹⁵were oppressed together: and all that took them
¹⁶captives held them fast; they refused to let them go. ¹⁷Their
Redeemer is strong; ¹⁸the LORD of hosts is his name: he shall
thoroughly plead their cause, that he may give rest to the land,
¹⁹and disquiet the inhabitants of Babylon. A sword ²⁰is upon the
Chaldeans, saith the LORD, and upon the inhabitants of Babylon,
²¹and ²²upon her princes, and upon ²³her wise men. A sword ²⁴is
²⁵upon the ²⁶liars; and they shall dote: a sword ²⁷is upon her
²⁸mighty men; and they shall be dismayed. A sword ²⁹is upon
their horses, and upon their chariots, and upon all ³⁰the mingled
people that ³¹are in the midst of her; and ³²they shall become as
women: a sword ³³is upon her treasures; and they shall be
³⁴robbed. ³⁵A drought ³⁶is upon her waters; and they shall be

¹ Or, tread her.² Heb. pride.³ Heb. pride.⁴ Or, chief stings.⁵ Heb. bars.

heaps, and finally they are to devote her to destruction, i.e. to burn her wealth with fire. from the utmost border] [Or, "from the first of you even to the last"].

let nothing of her be left] Lit. let her have no remnant. Contrast v. 10.

27. her bullocks] Her strong youths.

28. The voice of them...] i.e. There is a sound of fugitives escaping from Babylonia. The Jews saw in the fall of Babylon Jehovah's vengeance for His Temple.

29. Or, Summon ye the archers to Babylon, even all who bend the bow: encamp against her &c. In this portion of the prophecy the capture of Babylon is regarded as the punishment due to her for burning the Temple (v. 28).

31. Babylon is here called Pride, just as in v. 21 she was called Double-rebellion.

32. him...his...him] Or, her.

33. were oppressed] are oppressed together: and all their captors have laid firm hold upon them: they have refused to let them go. The restoration of Israel and Judah to their land is necessary. As Babylon will not let them go, it must be broken, and its empire destroyed.

34. Redeemer] i.e. Goel. Jehovah is Israel's next relative, bound by law to avenge him, as well as to ransom him from captivity. It was the Goel's duty also to plead his kinsman's cause. How thoroughly Jehovah will execute this duty for Israel is shewn in the Hebr. by the triple repetition of the same word; lit. in pleading He will plead their plea.

the land...] Rather, the earth. Babylon has hitherto by its ambition kept the world in unrest: now by its fall men everywhere can dwell in security.

35. Omit is. A summons comes from Jehovah, Israel's Goel, to the sword to fall upon all the elements of Babylon's greatness. The princes were her rulers at home and her generals in war. The wise men were those upon whose learning she so prided herself (Dan. i. 4 note).

36. liars] Soothsayers, fortune-tellers.

37. the mingled people] i.e. the foreigners serving as mercenaries in her army.

38. A drought] Rather, "a sword," i.e. military skill and forethought.

- dried up : for it is the land of ^rgraven images, and they are mad
 39 upon *their* idols. ^rTherefore the wild beasts of the desert with
 the wild beasts of the islands shall dwell *there*, and the owls
 shall dwell therein : ^rand it shall be no more inhabited for ever ;
 40 neither shall it be dwelt in from generation to generation. ^rAs
 God overthrew Sodom and Gomorrah and the neighbour *cities*
 thereof, saith the LORD ; so shall no man abide there, neither
 41 shall any son of man dwell therein. ¶ ^rBehold, a people shall
 come from the north, and a great nation, and many kings shall
 42 be raised up from the coasts of the earth. ^rThey shall hold the
 bow and the lance : ^rthey *are* cruel, and will not shew mercy :
^rtheir voice shall roar like the sea, and they shall ride upon
 horses, *every one* put in array, like a man to the battle, against
 43 thee, O daughter of Babylon. The king of Babylon hath heard
 the report of them, and his hands waxed feeble : ^ranguish took
 44 hold of him, and pangs as of a woman in travail. ^rBehold, he
 shall come up like a lion from the swelling of Jordan unto the
 habitation of the strong : but I will make them suddenly run away
 from her : and who *is* a chosen *man*, that I may appoint over
 her ? for who *is* like me ? and who will ^rappoint me the time ?
 45 and ^rwho *is* that shepherd that will stand before me ? Therefore
 hear ye ^rthe counsel of the LORD, that he hath taken against
 Babylon ; and his purposes, that he hath purposed against the
 land of the Chaldeans : Surely the least of the flock shall draw
 them out : surely he shall make *their* habitation desolate with
 46 them. ^rAt the noise of the taking of Babylon the earth is
 moved, and the cry is heard among the nations.
- CHAP. 51.** THUS saith the LORD ; Behold, I will raise up against
 Babylon, and against them that dwell in the ^rmidst of them that
 2 rise up against me, ^ra destroying wind ; and will send unto
 Babylon ^rfanners, that shall fan her, and shall empty her land :
^rfor in the day of trouble they shall be against her round about.
 3 Against *him* that bendeth ^rlet the archer bend his bow, and
 against *him* that lifteth himself up in his brigandine : and spare
 4 ye not her young men ; ^rdestroy ye utterly all her host. Thus
 the slain shall fall in the land of the Chaldeans, ^rand they that
 5 *are* thrust through in her streets. For Israel *hath* not been
 forsaken, nor Judah of his God, of the LORD of hosts ; though
 their land was filled with sin against the Holy One of Israel.

¹ Or, consent me to plead?² Heb. heart.

they are mad upon their idols] Omit *their*. The word for *idols*, lit. *terrors* (Ps. lxxxviii. 16) is used in this one place only of objects of worship. Probably it refers to those monstrous forms invented as representations of their deities.

39. *wild beasts of the islands*] Jackals.

owls] Ostriches (marg. ref. note).

41-43. An application to Babylon of the doom against Jerusalem (vi. 22-24).

41. *the coasts of the earth*] See vi. 22 note.

44-46. A similar application to Babylon of what was said of Edom (marg. ref.).

LI. 1. *in the midst of them that rise up against me*] Or, in *Leb-kamai*, the cipher for *Kasdim*, i.e. Chaldeæ. This cipher was not necessarily invented by Jeremiah, or used

for concealment. It was probably first devised either for political purposes or for trade, and was in time largely employed in the correspondence between the exiles at Babylon and their friends at home. Thus words in common use like *Sheshach* (xxv. 26) and *Leb-kamai*, would be known to everybody.

2. *fanners*] Or, winnowers.

3. The man who *bends the bow*, and the heavy-armed soldier who vaunts himself in his coat of mail (xlvi. 4 note), represent the Babylonians who defend the city.

4. Translate *And they*, i.e. the young men who form her host (v. 3), *shall fall slain in the land of the Chaldeans, and pierced through in her streets*, i.e. the streets of Babylon.

^r ver. 2.

ch. 51. 44.

^r Isai. 13. 21,

22.

ch. 51. 37.

^r Isai. 13. 20.

ch. 25. 12.

^r Gen. 19. 25.

Isai. 13. 19.

ch. 49. 18.

^r ch. 25. 14.^r ch. 6. 23.^r Isai. 13. 18.^r Isai. 5. 30.^r ch. 49. 24.^r ch. 49. 19.^r Job 41. 10.

ch. 49. 19.

^r Isai. 14. 24,

&c.

ch. 51. 11.

^r Rev. 18. 9.^r 2 Kin. 19. 7.

ch. 4. 11.

^r ch. 15. 7.^r ch. 50. 13.^r ch. 50. 14.^r ch. 50. 21.^r ch. 49. 28.

7 ch. 50. 8.
 Rev. 18. 4.
 8 ch. 50. 15.
 9 ch. 25. 11.
 10 Rev. 17. 4.
 11 Rev. 14. 8.
 12 ch. 25. 10.
 13 Isai. 21. 9.
 14 ch. 48. 20.
 15 Rev. 18. 9.
 16 ch. 46. 11.
 17 Isai. 13. 14.
 18 Rev. 18. 6.
 19 Ps. 37. 6.
 20 ch. 50. 28.
 21 ch. 46. 4.
 22 Isai. 13. 17.
 23 ch. 50. 45.
 24 ch. 50. 28.
 25 Nah. 2. 1.
 26 Rev. 17. 1.
 27 ch. 49. 13.
 28 Amos 6. 8.
 29 Nah. 3. 15.
 30 ch. 50. 15.
 31 ch. 10. 12.
 32 Job 9. 8.
 33 Ps. 104. 2.
 34 ch. 10. 13.

6 ¹Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for ²this is the time of the LORD's vengeance; ³he will render unto her a recompence.
 7 ¶ ⁴Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: ⁵the nations have drunken of her
 8 wine; therefore the nations ⁶are mad. Babylon is suddenly
 9 fallen and destroyed: ⁷howl for her; ⁸take balm for her pain,
 10 if so be she may be healed. We would have healed Babylon,
 11 but she is not healed: forsake her, and ⁹let us go every one into
 12 his own country: ¹⁰for her judgment reacheth unto heaven, and
 13 is lifted up ¹¹even to the skies. The LORD hath ¹²brought forth
 14 our righteousness: come, and let us ¹³declare in Zion the work of
 15 the LORD our God. ¶ ¹⁴Make ¹⁵bright the arrows; gather the
 16 shields: ¹⁶the LORD hath raised up the spirit of the kings of the
 17 Medes: ¹⁷for his device is against Babylon, to destroy it; because
 18 it is ¹⁸the vengeance of the LORD, the vengeance of his temple.
 19 ¹⁹Set up the standard upon the walls of Babylon, make the
 20 watch strong, set up the watchmen, prepare the ²⁰ambushes: for
 21 the LORD hath both devised and done that which he spake
 22 against the inhabitants of Babylon. ²¹O thou that dwellest
 23 upon many waters, abundant in treasures, thine end is come,
 24 and the measure of thy covetousness. ²²The LORD of hosts
 25 hath sworn ²³by himself, saying, Surely I will fill thee with
 26 men, ²⁴as with caterpillers; and they shall ²⁵lift ²⁶up a shout
 27 against thee. ¶ ²⁷He hath made the earth by his power, he
 28 hath established the world by his wisdom, and ²⁸hath stretched
 29 out the heaven by his understanding. ²⁹When he uttereth

¹ Heb. pure.

² Heb. lieth in wait.

³ Heb. by his soul.

⁴ Heb. utter.

7. Lit. *A golden cup is Babel in the hand of Jehovah, intoxicating the whole earth.* Jeremiah beholds her in her splendour, but the wine whereof she makes the nations drink is the wrath of God. As God's hammer (l. 23), Babylon was strong: as His cup of gold, she was rich and beautiful, but neither saves her from ruin.

8. *destroyed*] Lit. *broken*, as was the hammer (l. 23). The cup, though of metal, is thrown down so violently as to be shattered by the fall.

howl for her] The persons addressed are the many inhabitants of Babylon who were dragged from their homes to people its void places, and especially the Israelites. They have dwelt there long enough to feel pity for her, when they contrast her past magnificence with her terrible fall. Cp. xxix. 7.

9. *Omit would.* All was done that it was possible to do to heal her.

to the skies] Or, *to the clouds*.

10. Jehovah hath brought to the light those things which prove us to be righteous: i.e. by punishing Babylon He hath justified us.

11. *Make bright*] Rather, *Sharpen*.

The Medes (Gen. x. 2) were a branch of the great Aryan family, who as conquerors had seized upon the vast regions extending from the Caspian Sea to the eastern borders

of Mesopotamia, but without being able to dispossess the Turanian tribes who had previously dwelt there. They were divided into numerous clans, each with its own local chief, the leaders of the larger sections being those who are here called kings.

12. *upon the walls of Babylon*] Or, *against the walls*. The A. V. takes the word ironically, as a summons to Babylon to prepare for her defence; others take it as a summons to the army to make the attack.

13. *upon many waters*] The great wealth of Babylonia was caused not merely by the Euphrates, but by a vast system of canals, which served for defence as well as for irrigation.

the measure of thy covetousness] i.e. the appointed end of thy gain. Some render *the ell of thy cutting off*, i.e. the appointed measure at which thou art to be cut off, at which thy web of existence is to be severed from the loom.

14. Rather, *Surely I have filled thee with men as with locusts, and they shall sing over thee the vintage-song*. The vintage-shout suggests the idea of trampling Babylon under foot, as the vintagers trample the grapes; a metaphor of the Divine wrath.

15-19. A transcript of x. 12-16.

his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. ¹Every man ²is brutish by his knowledge; every founder is confounded by the graven image: ³for his molten image is falsehood, and there is no breath in them. ⁴They are vanity, the work of errors: in the time of their visitation they shall perish. "The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the LORD of hosts is his name. ¶ Thou art my battle axe and weapons of war: for ⁵with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces ⁶old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. ¶ And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. ¶ Behold, I am against thee, ⁷O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; ⁸but thou shalt be ⁹desolate for ever, saith the LORD. ¶ "Set ye up a standard in the land, blow the trumpet among the nations, ¹⁰prepare the nations against her, call together against her ¹¹the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the nations with ¹²the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall

¹ Or, noise.² Or, is more brutish than to know.³ Or, in thee, or, by thee.⁴ Heb. everlasting desolations.

20. Or, Thou art my maul, weapons of war &c. The maul or mace (Prov. xxv. 18) only differs from the hammer (l. 23) in being used for warlike purposes.

Omit the "will" in "will I break." The crushing of the nations was going on at the time when the prophet wrote. Most commentators consider that Babylon was the mace of God.

23. captains...rulers (v. 28)] Pashas and Sagans. The prophet dwells at length upon Babylon's destructiveness.

25. O destroying mountain] A volcano, which by its flames and hot lava-streams destroys the whole land.

a burnt mountain] A burnt-out mountain, of which the crater alone remains. Such was Babylon. Its destructive energy under Nebuchadnezzar was like the first outbreak of volcanic fires; its rapid collapse under his successors was as the same volcano when its

flames have burnt out, and its crater is falling in upon itself.

26. The prophet means that (1) Babylon would never again be the seat of empire. Nor (2) would any new development of events take its rise thence.

27. Ararat, see Gen. viii. 4 note. Minni, probably the western portion of Armenia, as Ararat was that in the centre and to the East. Armenia was at this time subject to Media. Ashchenaz was between the Euxine and the Caspian Seas.

a captain] Some prefer the LXX. rendering in Nah. iii. 17, a mingled mass of people. [Others, a "scribe," an Assyrian term.]

the rough caterpillars] i.e. locusts in their third stage, when their wings are still enveloped in rough horny cases, which stick up upon their backs. It is in this stage that they are so destructive.

28. his dominion] This belonged not to

^a ch. 50. 13.
ver. 43.

^b Isai. 19. 10.
ch. 50. 37.
^c Lam. 2. 9.
Nah. 3. 13.
^d ch. 50. 24.
^e ch. 50. 33.

^f Isai. 21. 10.
Mic. 4. 13.
^g H.-h. 3. 12.
^h Isai. 17. 5.
Hos. 6. 11.
Joel 3. 13.
Rev. 14. 15,
18.
ⁱ ch. 50. 17.

^k ch. 50. 34.

^l ch. 50. 38.

^m Isai. 13. 22.

ⁿ ch. 25. 9.

tremble and sorrow : for every purpose of the LORD shall be performed against Babylon, ^ato make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; ^bthey became as women: they have burned her dwellingplaces; ^cher bars are broken. ^dOne post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end, and that ^ethe passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is *like* a threshing-floor, ^f*it is* time to thresh her: yet a little while, ^gand the time of her harvest shall come. ¶ Nebuchadrezzar the king of Babylon hath ^hdevoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicacies, he hath cast me out. ⁱThe violence done to me and to my ^jflesh be upon Babylon, shall the ^kinhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the LORD; Behold, ^lI will plead thy cause, and take vengeance for thee; ^mand I will dry up her sea, and make her springs dry. ⁿAnd Babylon shall become heaps, a dwelling-place for dragons, ^oan astonishment, and an hissing, without an

¹ Or, in the time that he thresheth her.

³ Heb. My violence.
³ Or, remainder.

⁴ Heb. inhabitress.

the subordinate rulers, but to the chief, *e.g.* to Cyrus.

29. The lit. translation is,

Then the earth quaked and writhed;
For the thoughts of Jehovah against
Babel have stood fast;
To make Babel a waste without inhabitant.

30. *have forborn to fight*] Or, *have ceased to fight*: in despair when they saw that the conflict was hopeless.

holds] The word properly means an acropolis, and so any inaccessible place of refuge. *they have burned*] *i.e.* the enemy have burned.

bars] *i.e.* fortifications (cp. Amos i. 5).

31. The royal palace was a strong fortification in the heart of the city. The messengers thus met one another.

at one end] Rather, *from all sides*, entirely, completely.

32. *the passages are stopped*] The ferries are seized, occupied. The historians state that when Cyrus captured the city his troops moved down the bed of the river and occupied all these ferries, finding at each of them the gates negligently left open. See Dan. v. 1 note.

the reeds] Lit. *the marshes* or pools, which formed an important part of the defences of Babylon, were dried up as completely as a piece of wood would be consumed by fire.

33. Translate, *The daughter of Babylon is as a threshing-floor at the time when it is*

trampled, i.e. trodden hard in readiness for the threshing: yet a little while and the harvest-time shall come to her, i.e. overtake her. In the East the corn when reaped is carried at once to the threshing-floor, a level spot carefully prepared beforehand, usually about fifty feet in diameter, and trampled hard. The grain after it has been beaten out by a sledge drawn over it by oxen is separated from the chaff and stored up in granaries.

34, 35. Lit. *Nebuchadrezzar... hath devoured us, hath crushed us, he hath set us aside as an empty vessel, he hath swallowed us like a crocodile, he hath filled his maw with my delicacies* (Gen. xlix. 20), *he hath cast us out. My wrong and my flesh be upon Babylon, shall the inhabitress of Zion say: and my blood be &c.* Nebuchadrezzar had devoured Jerusalem, had treated her as ruthlessly as a crocodile does its prey, and for this cruelty he and Babylon are justly to be punished.

36. *her sea*] Probably the great lake dug by Nitocris to receive the waters of the Euphrates.

her springs] *Her reservoir*; the whole system of canals dug (r. 13). The wealth of Babylonia depended upon irrigation.

37. *heaps*] Of rubbish, formed in this case by the decay of the unburnt bricks of which Babylon was built. It is these heaps which have yielded such a large wealth of historical documents in our own days.

dragons] Jackals (x. 22).

38 inhabitant. They shall roar together like lions: they shall yell
 39 as lions' whelps. In their heat I will make their feasts, and I
 will make them drunken, that they may rejoice, and sleep a per-
 40 petual sleep, and not wake, saith the LORD. I will bring them
 down like lambs to the slaughter, like rams with he goats.
 41 ¶ How is Sheshach taken! and how is the praise of the whole
 earth surprised! how is Babylon become an astonishment among
 42 the nations! The sea is come up upon Babylon: she is covered
 43 with the multitude of the waves thereof. Her cities are a deso-
 lation, a dry land, and a wilderness, a land wherein no man
 44 dwelleth, neither doth any son of man pass thereby. And I
 will punish Bel in Babylon, and I will bring forth out of his
 mouth that which he hath swallowed up: and the nations shall
 not flow together any more unto him: yea, the wall of Babylon
 45 shall fall. ¶ My people, go ye out of the midst of her, and
 deliver ye every man his soul from the fierce anger of the LORD.
 46 And lest your heart faint, and ye fear for the rumour that
 shall be heard in the land; a rumour shall both come one year,
 and after that in another year shall come a rumour, and violence
 47 in the land, ruler against ruler. ¶ Therefore, behold, the days
 come, that I will do judgment upon the graven images of
 Babylon: and her whole land shall be confounded, and all her
 48 slain shall fall in the midst of her. Then the heaven and the
 earth, and all that is therein, shall sing for Babylon: for the
 spoilers shall come unto her from the north, saith the LORD.
 49 As Babylon hath caused the slain of Israel to fall, so at Babylon
 50 shall fall the slain of all the earth. Ye that have escaped the
 sword, go away, stand not still: remember the LORD afar off,
 51 and let Jerusalem come into your mind. We are confounded,

1 Or, shake themselves.
 2 Or, let not.

3 Heb. visit upon.
 4 Or, Both Babylon is to
 full, O ye slain of Israel,

and with Babylon, &c.
 5 Or, the country.

° ver. 57.

° ch. 25. 26.
 ° ch. 49. 25.
 Dan. 4. 30.
 ° See Isai.
 7. 8.

° ch. 50. 39.
 v. r. 29.
 ° Isai. 46. 1.
 ch. 60. 2.

° ver. 53.

° ch. 50. 8.
 Rev. 18. 4.

° 2 Kin. 19. 7.

° ch. 50. 2.
 ver. 52.

° Isai. 44. 23.
 Rev. 18. 20.
 ° ch. 50. 8.

° ch. 41. 28.

° Ps. 44. 15.
 & 79. 4.

38. yell] Or, growl.

39. In their heat...] While, like so many young lions, they are in the full glow of excitement over their prey, God prepares for them a drinking-bout to end in the sleep of death. Cp. Dan. v. 1.

40. lambs...rams...he goats] i.e. all classes of the population (see Isai. xxxiv. 6 note).

41. Sheshach] Babylon: see r. 1 note.

surprised] i.e. seized, captured.

42. By a grand metaphor the invading army is compared to the sea.

43. a wilderness] Or, a desert of sand. a land wherein] Rather, a land—no man shall dwell in them (i.e. its cities), and no human being shall pass through them.

44. The sacred vessels plundered from Jerusalem, and laid up in the very temple of Bel, should be restored; the men and women dragged from other lands to people the city, released; and its wall falling would shew the insignificance to which it should be reduced.

45. the fierce anger of the LORD] i.e. against Babylon. The people of God are to flee away, that they may not be involved in the miseries of Babylon. See l. 8 note.

46. Lit. And beware lest your heart faint,

and ye be afraid because of the rumour that is heard in the land: for in one year shall one rumour come, and afterwards in another year another rumour; and violence shall be in the land &c. The fall of Babylon was to be preceded by a state of unquiet, men's minds being unsettled partly by rumours of the warlike preparations of the Medes, and of actual invasions; partly by intestine feuds. So before the conquest of Jerusalem by the Romans the Church had similar warnings (Matt. xxiv. 6, 7).

47. Therefore] The exiles were to note these things as signs of the approach of God's visitation.

confounded] Or, ashamed.

49. Render, As Babylon caused the slain of Israel to fall, so because of Babylon have fallen the slain of (or, in) the whole earth. Babylon has to answer for the general carnage caused by its wars.

50. afar off] Or, from afar, from Chaldaea, far away from Jehovah's dwelling in Jerusalem. The verse is a renewed entreaty to the Jews to leave Babylon and journey homewards, as soon as Cyrus grants them permission.

51. confounded] Or, ashamed. The verse

- because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.
- * ver. 47. 52 Wherefore, behold, the days come, saith the LORD, 'that I will do judgment upon her graven images: and through all her land
- / ch. 49. 16. 53 the wounded shall groan. 'Though Babylon should mount up to heaven, and though she should fortify the height of her strength,
- Amos 9. 2. 54 yet from me shall spoilers come unto her, saith the LORD. ¶ 2A
- Obad. 4. sound of a cry cometh from Babylon, and great destruction from
- ¶ ch. 50. 22. 55 the land of the Chaldeans: because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves
- 56 do roar like great waters, a noise of their voice is uttered: because the spoiler is come upon her, even upon Babylon, and her
- 57 the LORD God of recompences shall surely requite. 'And I will make drunk her princes, and her wise men, her captains, and
- 58 of hosts. ¶ Thus saith the LORD of hosts; 'The broad walls of Babylon shall be utterly ²broken, and her high gates shall be
- burned with fire; and ³the people shall labour in vain, and the folk in the fire, and they shall be weary.
- 59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went ³with Zedekiah the king of Judah into Babylon in the fourth year of
- 60 his reign. And *this* Seraiah was a ⁴quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon,
- 61 even all these words that are written against Babylon. ¶ And Jeremiah said to Seraiah, When thou comest to Babylon, and
- 62 shalt see, and shalt read all these words; then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that
- 63 be ⁵desolate for ever. And it shall be, when thou hast made an end of reading this book, ⁶that thou shalt bind a stone to it, and

^A Ps. 94. 1.
ch. 50. 29.
1 ver. 38.

^k ch. 46. 18.
¶ 48. 15.
1 ver. 44.

^m Hab. 2. 13.

ⁿ ch. 50. 3.
ver. 29.

^o See Rev.
13. 21.

¹ Or, *The walls of broad Babylon.*

² Or, *made naked:*

³ Or, *on the behalf of.*

⁴ Or, *prince of Menucha,*

or, *chief chamberlain.*

⁵ Heb. *desolutions.*

is a statement of the wrong done to the exiles by Babylon, and so leads naturally to Babylon's punishment (v. 52).

54. a cry] i.e. the war-cry.

55. Render, *For Jehovah wasteth Babylon, and will make to cease from her the loud noise (of busy life); and their waves (the surging masses of the enemy) roar like many waters: the noise of their shouting is given forth, i.e. resounds.*

56. every one &c.] Or, *Their bows are broken; for Jehovah is a God of recompences; He will certainly requite.*

58. The broad walls] Herodotus makes the breadth of the walls 85 English feet.

broken] See marg. i.e. the ground beneath them shall be laid bare by their demolition. the people] Or, peoples. Jeremiah concludes his prophecy with a quotation from Habakkuk; applying the words to the stupendous works intended to make Babylon an eternal city, but which were to end in such early and utter disappointment.

59-64. Historical appendix. In his fourth year Zedekiah journeyed to Babylon either to obtain some favour from Nebuchadnezzar, or because he was summoned to be present on some state occasion. Jeremiah took the opportunity of sending to the exiles at Babylon this prophecy.

59. Seraiah] Brother to Baruch.

a quiet prince] Lit. *prince of the resting-place, i.e. quartermaster.* It was his business to ride forward each day, and select the place where the king would halt and pass the night.

60. in a book] Lit. *in one book*, on one roll of parchment.

61. and shalt see, and shalt read] Or, *then see that thou read &c.*

62-64. The sinking of the roll was not for the purpose of destroying it, but was a symbolical act (cp. marg. ref.); and the binding of a stone to it signified the certainty of the hasty ruin of the city.

64 cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary.

^p ver. 53.

Thus far *are* the words of Jeremiah.

CHAP. 52. ZEDEKIAH *was* "one and twenty years old when he ¹began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of 2 Libnah. And he did *that which was* evil in the eyes of the LORD, 3 according to all that Jehoiakim had done. For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against 4 the king of Babylon. ¶ And it came to pass in the ⁵ninth year of his reign, in the tenth month, in the tenth *day* of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against 5 it round about. So the city was besieged unto the eleventh year 6 of king Zedekiah. And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no 7 bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city 8 round about:) and they went by the way of the plain. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered 9 from him. ¶ Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he 10 gave judgment upon him. ¶ And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes 11 of Judah in Riblah. Then he ²put out the eyes of Zedekiah; and the king of Babylon bound him in ³chains, and carried him to Babylon, and put him in ⁴prison till the day of his death. 12 ¶ ⁵Now in the fifth month, in the tenth *day* of the month, ⁶which ⁷was the nineteenth year of Nebuchadrezzar king of Babylon, ⁸came Nebuzar-adan, ⁹captain of the guard, ¹⁰which ¹¹served the king of Babylon, into Jerusalem, and burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

² Kin. 24. 18.

⁵ 2 Kin. 25. 1-27.
ch. 39. 1.
Zech. 8. 19.

⁶ ch. 32. 4.

⁸ Ezek. 12. 13.

⁷ Zech. 7. 5.
& 8. 19.
⁸ See ver. 29.
⁹ ch. 39. 9.

¹ Heb. *reigned*.

² Heb. *blinded*.

³ Or, *fetters*.

⁴ Heb. *house of the wards*.

⁵ Or, *chief marshal*.

⁶ Heb. *chief of the execu-*

tioners, or, slaughtermen.

And so ver. 14, &c.

⁷ Heb. *stood before*.

64. Thus far &c.] Whoever added ch. lii., evidently felt it his duty to point out that 't was not written by Jeremiah.

LII. A historical appendix to the Book of Jeremiah, giving details of the capture of Babylon additional to those contained in ch. xxxix. The last words of the foregoing chapter affirm that Jeremiah was not the author, and the view adopted by most commentators is, that this chapter is taken from the 2nd Book of Kings, but that the person who added it here had access to other valuable documents, and made several modifications in it, the principal being the substitution of the account of those led captive by Nebuchadnezzar (vv. 28-30), for the narra-

tive given in 2 K. xxv. 22-26, where see notes.

3. it] i.e. Zedekiah's evil doing.

presence, that Zedekiah] Or, punctuate; "presence. And Zedekiah" &c.

7. broken up...the plain] Or, "broken into...the Arabah" (Deut. i. 1).

11. put him in prison &c.] Not found in 2 K., for in the contemporaneous history what befel Zedekiah at Riblah would alone be known. It was no doubt added by the same hand which inserted the account of the deportations to Babylon.

12. served] The word implies high office.

13. houses of the great] Rather, every great house; i.e. the larger houses only.

- 14 and all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. ^aThen Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.
- 16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen. ^bAlso the ^cpillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.
- 17 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the LORD: ^mthe brass of all these vessels was without weight. And concerning the pillars, the height of one pillar was eighteen cubits; and a ⁿfillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.
- 22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these. And there were ninety and six pomegranates on a side; and ^oall the pomegranates upon the network were an hundred round about. ¶ And the captain of the guard took Seraiah the chief priest, ^pand Zephaniah the second priest, and the three keepers of the door: he took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the ^qprincipal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. So Nebuzar-adan the captain of the guard

^a ch. 39. 9.^b ch. 27. 19.^c See 1 Kin. 7. 15, 23.^d Ex. 27. 3, 2 Kin. 25. 14, 15, 16.^m 1 Kin. 7. 47.ⁿ 1 Kin. 7. 15, 2 Kin. 25. 17^o See 1 Kin. 7. 20.^p 2 Kin. 25. 18.^q ch. 21. 1. & 29. 25.¹ Or, instruments to remove the ashes.² Or, basons.³ Or, censers.⁴ Heb. their brass.⁵ Heb. thread.⁶ Heb. threshold.⁷ Heb. saw the face of the

king.

⁸ Or, scribe of the captain of the host.

15. *certain of the poor of the people, and* Omit (as in 2 K. xxv. 11), being inserted through some confusion with v. 16.

multitude] Possibly workmen. The object of Nebuchadnezzar was to people Babylon, not with paupers, but with men of a better class, artisans and workmen, who would enrich it.

16. *husbandmen*] Men who tilled little plots of ground with the mattock.

20. *twelve brasen bulls that were under*] Omitted in 2 K. and in xxvii. 19. Probably rightly, for what is said here of their being under the bases is a mistake. The bases were under the ten lavers. The LXX. make sense by translating, the *twelve brasen bulls under the sea*.

21. The *fillet* means a measuring line;

the pillars were twelve cubits, i.e. eighteen feet, in circumference, and thus the diameter would be 5 feet 9 inches. As the brass was four fingers, i.e. scarcely four inches thick, the hollow centre would be more than five feet in diameter.

23. *on a side*] The ninety-six were towards the four winds, twenty-four towards the North, twenty-four towards the East, and so on. Add one at each corner, and the whole hundred is made up.

25. *an eunuch...men of war*] Or, who had charge of men of war. The A. V. makes him commander-in-chief; he was second in command, i.e. a lieutenant, possibly one among many others of equal rank.

took them, and brought them to the king of Babylon to Riblah.
 27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 ^rThis is the people whom Nebuchadrezzar carried away captive: in the ^sseventh year ^tthree thousand Jews and three and
 29 twenty: ^uin the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two
 30 ^vpersons: in the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

^r 2 Kin. 24. 2.
^s See 2 Kin. 24. 12.
^t See 2 Kin. 24. 14.
^u See ver. 12. ch. 30. 9.

31 ^xAnd it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, ^ythat Evil-merodach king of Babylon in the first year of his reign ^zlifted up the head of Jehoiachin king of Judah, and brought him forth out of
 32 prison, and spake ^akindly unto him, and set his throne above
 33 the throne of the kings that were with him in Babylon, and changed his prison garments: ^band he did continually eat bread
 34 before him all the days of his life. And for his diet, there was a continual diet given him of the king of Babylon, ^cevery day a portion until the day of his death, all the days of his life.

^x 2 Kin. 25. 27, 28, 29.
^y Gen. 40. 13, 20.
^z 2 Sam. 9. 13.

¹ Heb. souls.

² Heb. good things with him.

³ Heb. the matter of the day in his day.

28. seventh year] The suggestion is now generally received, that the word *ten* has dropped out before *seven*, and that the deportations mentioned here are all connected with the final war against Zedekiah. The calculation of Nebuchadnezzar's reign is different from that used elsewhere, shewing that the writer had access to a document not known to the compiler of the Book of Kings. In each date there is a difference of one year. The LXX. omits vv. 28-30.

The number of the exiles carried away is small compared with the 42,360 men who returned (Ezr. ii. 64, 65), leaving a large Jewish population behind at Babylon. But a continual drain of people from Judæa was going on, and the 10,000 carried away with Jehoiachin formed the nucleus and centre, and gave tone to the whole (see 2 K. xxiv. 14). When they began to thrive in Babylon, large numbers would emigrate thither of their own accord.

A comparison of this chapter with the parallel portion of 2 Kings shews that though not free from clerical errors and mistakes of copyists the body of the text is remarkably sound. Many of the differences between the two texts are abbreviations made purposely by the compiler of the Book of Kings; others are the result of negligence; and upon the whole the text of the Book of Kings is inferior to that of the Appendix to the Book of Jeremiah. Bearing in mind, however, that possibly they are not two transcripts of the same text, but the result of an independent use by two different writers of the same original authority, their complete agreement, except in trivial matters and mistakes easy of correction, is a satisfactory proof of the general trustworthiness of the Masoretic text in all more important particulars.